

# THE SPIRIT OF MISSIONS

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## *THE CALAMITY IN TOKYO.*

THE loss caused to our Japan mission by the earthquake in June last should not be forgotten. The loss of the life of one of the Japanese teachers in St. Paul's College is beyond repair; but the damage done to the college building and the injury to Trinity Church, money can make good.

Bishop McKim was advised that an outlay of \$10,000 would be required to restore the buildings and make them safe, and he was obliged to order that outlay at once, trusting that the needful money would be supplied. Who will supply it?

The story of the erection of Trinity Church, Tokyo, if it were told, would move the hearts of Church people. It is enough to say that the self-denying Bishop, who for years devoted himself, body, soul and substance, to the work of the Japan mission, built the beautiful church, without ever making an appeal for help.

St. Paul's College, unhappily, was an insecure building, and the need of its replacement by another, which would not only insure safety of human life, but also serve the purpose much better, and meet the demands of an important and growing work of education, had been made the subject of earnest representations, and now the earthquake has given startling emphasis to the appeal.

Who will inquire into this need and devote to the cause of Christian education in Japan enough money to build and equip St. Paul's College? It is of God's mercy that but one life was sacrificed—but one—there might have been many maimed or killed.

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## *LETTER FROM BISHOP WHIPPLE.*

THE following letter from the Bishop of Minnesota, who has been on a visit to the Pacific coast, will be read with interest:

You who are at headquarters love to hear tidings from the front, where soldiers are in the thick of the battle. As I have been permitted to visit a portion of the wide field, I write to bring you good tidings. I was made glad to see how wisely good Bishop Barker, my own son in the faith, had gathered in his hands the threads of work which had dropped from the hands of the good Bishop Paddock; how he had harmonized differences; cared for Church work—schools, hospitals, and missions—and given the loving sympathy of his great heart to all the workers in that vast field so full of promise, and

which is as rich in all material as any portion of our country. I could tell you of individual missions and missionary parishes and rectors, but do not, lest I neglect some brave soul who deserves all praise.

I could not stop at Spokane, where Bishop Wells, the bravest of the brave, is bearing heavy burdens added to by the loss of his episcopal residence by fire. I heard good things of his work.

I had the pleasure of meeting Bishop Brewer and many of his missionaries. He well deserves the border man's praise as "a man who always stands without hitching." Few Bishops have been so fettered as he when called to succeed Bishop Tuttle, a man beloved by every miner and business man in Montana. That which added to his difficulties was that my good assistant Bishop Gilbert had won the love of all in Helena. A gentleman said to me: "When the Bishop came we all said: 'That 'tender foot' will never do for Montana.' But when I saw him in a gray suit talking with miners in the camp, I changed my mind and said he was the right man in the right place." There is no part of our country where the dear Church is better known and respected.

I wish I had time to tell you of individual work, of the care of Christ's lambs (one clergyman has six Sunday-schools); of the highway work, going out to compel men by the love of Christ to come to the Gospel feast. I preached twice every Lord's Day, and sometimes during the week, and only regretted I could not do more.

The fearful times, made worse by the railway strikes, have added new problems and presented new difficulties which can only be solved by the Gospel of Jesus Christ. All over this land thoughtful men are frightened by the jealousies between class and class, the mutterings of mad anarchists, who clamor for they know not what. It is no time to hesitate or draw back. In the presence of dangers and perils the voice of God says to His people: "Go forward." If need be the pillar of cloud and the pillar of fire will protect His Church.

Some facts are plain, so that "he that runneth may read." No nation has ever survived the loss of its religion. We shall take care of the people or they will take care of us. The King is in His Kingdom—"He sitteth above the water floods, be the people never so unquiet." No problem has ever confronted His Church which He cannot solve; there are no wounds of humanity which He cannot heal. There is not a problem which cannot be solved by the great truth, that through Christ God is our Father, that all men are brothers; yes, brothers of Jesus Christ, brothers of one lost family, and brothers still when begotten anew in Jesus Christ. Never in my long Episcopate have I been so perplexed to know how to care for our work, and it is true of every Bishop and pastor of the Church.

It is no time for timid counsels. "Go forward." "Bring all the tithes into the storehouse, . . . prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it," is as true now as when the Prophet said it in olden time.

H. B. WHIPPLE,  
Bishop of Minnesota.

FARIBAULT, August 25th, 1894.

#### *A DISTINGUISHED VISITOR TO MISSIONS.*

REPRESENTATIVES of a number of missionary societies met by appointment early in August the Hon. John W. Foster, late Secretary of State of the United States. Mr. Foster has recently returned from a tour of the world, in which he paid particular attention to Christian missions in different countries. He expressed himself as greatly interested and impressed by what he saw of mission

work and of the opportunities for it. His wonder was that with such encouragement as he saw Christians of America are not more alive to the work, and he hopes to take an opportunity to speak publicly upon the subject and urge to still greater efforts to spread the Gospel.

The special object of the meeting with Mr. Foster was to ascertain his opinion as to the continuance of the war between Japan and China over Corea, and its effect upon missions in those countries. Mr. Foster, while disclaiming any special knowledge upon the subject, gave his opinion that the safety of missionaries would not be unfavorably affected by the war, and that there would seem to be no reason why any missionaries expecting to go to either China or Japan should hesitate.

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#### THE BROTHERHOOD'S MISSIONARY.

A SERVICE was held in the Chapel of the Church Missions House on Monday, August 13th, for the Brotherhood of St. Andrew, as a farewell to Mr. Charles H. Evans, the brotherhood's missionary to Japan. The Holy Communion was celebrated, and the address was made by the Rev. Dr. Langford. There was a large attendance of brotherhood men.

Mr. Evans sailed from Vancouver, August 27th, and will proceed to Nara, Japan, to teach in the school there under the Rev. Isaac Dooman. He is the missionary of the Brotherhood of St. Andrew, sent out and supported by them.

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#### SHORT TERM SERVICE IN MISSIONS.

A SUGGESTION put forth by the Bishop of Brisbane in the missionary conference in London is certainly worthy of earnest consideration, both as a means of keeping up a supply of men in the missionary field, and also of proving men, by having it clearly understood that they may retire from a mission field creditably unless for good reason they should be persuaded that they ought to continue in it. The suggestion was in the following words:

It would be a gain both to the Church in these colonies and to the Church at home, if the Bishops in England would encourage their capable young clergymen after two or three years' experience in well-worked parishes at home, to come out to these colonies for, say, five years, it being clearly understood that they come for that time only, and that they will be under no sort of imputation on the score of "looking back" if they return at the end of that time. Some, no doubt, will be so profoundly interested in colonial work, that they will remain with us, and these not the least capable; but the Church at home will not grudge us these.

The Bishop went on to urge:

The reflex influence would be in every way good for the Church at home, as it would diffuse a fuller knowledge, broaden the sympathies of Churchmen, and inculcate a juster sense of the relative importance and proportion of things. Ask of the men who have put in their five, six, and seven years of valuable work under this short service system and have recently returned, whether they be not thankful for the experience so garnered, and whether they do not confess that they are indebted to their colonial experience for larger and stronger grasp of Church administration; and, if so, then is not the home Church the richer for their experience?

**BISHOP WHITE URGED PRAYER BOOK DISTRIBUTION.**

IN his address to the fiftieth convention of the Diocese of Pennsylvania the venerable Bishop White said :

The Book of Common Prayer ought to be considered as an important adjunct to our missionary efforts both Foreign and Domestic. By its incitements to devotion, and by its helps in it, the cause may be aided in places in which the itinerary of the missionary will not permit him to remain. Even in the case of a reasonable proportion of settled pastors, their flocks are generally so extended in their several places of residence, as that it is difficult to command personal aid at the times of unexpected sickness, or of the happening of any extraordinary calamity, when there would be peculiar propriety in the application for religious counsel. Far from the present intention be the dispensing with ministerial aid in the extent to which it can be carried by the zeal and by the active labors of the minister. But there being physical limits beyond which his agency cannot be extended, it is no small relief of the wants to which he should be ever ready to contribute his succor, that they at least in some degree be met by the compilation which comprehends counsels suited to all states of mind, and devotions expressive of any desires of which present circumstances ought to be the mean of excitement.

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**BRIEF MENTION.**

BISHOP GRAVES's report of the China mission for 1893-94 is at hand too late for publication in this number of the magazine, but will be published in the October number. In the meantime, we give herewith the summary with which he concludes the report. The Bishop says: "If we look back upon the work of the year we can see that much has been accomplished. There have been 237 baptisms and 147 persons confirmed; a new station has been opened; two Deacons have been ordained; new buildings have been erected at Kia Ding; St. Peter's Hospital has been opened; St. John's College has been rebuilt; St. Luke's Hospital has been transferred to the mission by its trustees; a new hymnal is nearly finished; the mission magazine, the *Church in China*, has been established; the general meeting of the mission has been held; and the value of the mission property has been increased to the amount of \$36,700. These are landmarks which mean that much hard work has been done, and that, in spite of an insufficient number of workers, we have made steady and in some places remarkable progress. Looking back over the year, I thank God that we have been permitted to do this work for Him. We have been graciously spared from the riots and tumults of late years; neither has the plague come nigh our dwelling. To the missionaries, whose work it is my privilege to superintend, I extend my thanks for the diligence and patience with which they have performed their duties, the spirit of unity that has characterized their endeavors, and the loyalty with which they have seconded my every attempt to promote the progress of the mission."

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THE following is from the *Church Missionary Gleaner* of England: "Possibly the most lasting result of the recent Anglican missionary conference may be the adoption in many quarters of the practice of the American Protestant Episcopal Church of giving five minutes every day at noon to prayer for missions. On another page we print a paper about it brought to England by the Rev. Dr. Langford, Secretary of the missions of that Church. The prayers were used, we suppose for the first time in England, by the Archbishop of Canterbury at the first meeting of the conference. It was a most solemn and impressive moment when the proceedings were suddenly stopped as the clock struck twelve, and the whole assembly stood while he offered these very beautiful prayers."

BISHOP JOHNSTON of Western Texas, has sent to his jurisdiction paper the leaflet on noon-day prayers to be published at length, and has requested his clergy, wherever it is practicable, to have their church bells rung at noon to remind the people to pray for missions. He suggests that the noon-day bell should be called the Evangelus.

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BISHOP LAWRENCE in his first convention address, delivered in April last, said: "In our efforts towards encouraging the congregation to take their part in the worship, may I suggest to you the advisability of having plenty of Prayer Books in the church; for the Prayer Book Fund has by its edition made the purchase comparatively easy. And I commend to you the efforts of the Prayer Book Distribution Society towards the wider use of the Prayer Book, and its distribution as an educational and missionary power."

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THE Rev. Jules L. Prevost of Alaska, arrived in New York August 24th, and was present at the noon-day service, August 27th, in the Chapel of the Church Missions House to return thanks for his safe return. At the same service prayers were offered for the party consisting of the Rev. and Mrs. J. A. Ingle, Miss Ward, Miss Crummer, and Mr. Evans sailing from Vancouver for Japan on that day.

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THIS month's frontispiece gives an excellent view of the building of All Saints' School, Sioux Falls, South Dakota. This school for young ladies and children, in Bishop Hare's jurisdiction, is entirely free from debt. It aims at offering the best education at a cost within the means of parents in a new country, and is, therefore, of course, not entirely self-supporting. It is doing a good work for the Church in the region in which it is placed.

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THE Church Training and Deaconess House of the Diocese of Pennsylvania, located in Philadelphia, is increasing in the extent and success of its admirable work every year. Although it was founded only about three years ago, its last annual report shows that at the close of its last fiscal year there were in the house three resident deaconesses, one candidate, three probationers, and four students, and that eighteen non-resident students were attending the lecture and instruction courses. Bishop Whitaker is president, and the Rev. Dr. Rumney, warden, and the institution is managed by a board composed of ladies advised by a board of council including the president, the warden, and five laymen. A full course of training through two years is offered to all students, at a cost of \$200 per annum, in guilds, kindergartens, mothers' meetings, Sunday-school and Bible-class work, and all other forms of labor necessary to fit them for the office of deaconess. Miss Anne Nicholas Sanders is the secretary of the board of managers. Applications for admission are received by the advisory committee at 708 Spruce Street, Philadelphia.

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THE author of a suggestive article in the *London Quarterly Review* upon the progress and prospects of the Foreign Missions of the Church of England, speaks of missions as "a movement which is rightly regarded as a criterion of spiritual vitality, an *articulus radentis vel stantis ecclesie*," and finds most abundant ground for encouragement as touching the future.

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#### WITH OUR CORRESPONDENTS.

THE Rev. Isaac Dooman writes from Tokyo, under date of May 17th, as follows: "By this mail I send you a copy of my lectures for 1894 (Volume III.). It contains ten lectures—the same number as its two predecessors. The first three lectures are on the religion of the ancient Persians; the next three on the ancient beliefs of the Chinese; the seventh on the religion of Greece; the last three on the post-Vedic Hindooism. The

religion of the Vedic era has been treated in the first volume of this series. Next year I expect to treat of the three living religions, namely, Christianity, Mohammedanism and Buddhism, the most important part of the whole course. In fact, hitherto I have attempted to prepare the mind of my classes for a wider conception of the idea of religion until they reach the climax of all religions, namely, Christianity. Of course this is the hardest part of the whole series and requires a great amount of research. I hear that my lectures have been introduced as text-books on the study of religions in some of the theological schools of Japan."

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A FAITHFUL missionary who never fails in keeping the subject of missions before his congregation, writes: "You would not have fallen behind if every parish and mission had done, as we have, about twice as much as last year."

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### THE BISHOPRIC OF OLYMPIA.

THE Presiding Bishop of the House of Bishops has, in accordance with the rule of order of that house, called a meeting for Wednesday, Oct. 17th, to be held in New York, for the purpose of electing a Bishop for the Missionary Jurisdiction of Olympia. This election is a matter of unusual interest and importance to the Church. Any Bishopric may well command the services of the choicest among the Church's clergy who may be summoned to accept its honors and its labors; but this is particularly true of Olympia. The territory of this jurisdiction unquestionably has a wonderful future before it. It is a great gateway of the country, and has the making of an empire within itself. Especially now, when the war in the East seems likely to result in the opening up and advancement of those great nations, China and Japan and Corea, to a higher civilization and to a more active commerce and intercourse with the United States, Puget sound is likely to be one of the world's greatest and most important roadsteads.

The House of Bishops has shown much wisdom (may we not look upon it as Divine guidance?) in the selection of Missionary Bishops. Will not all the Church's members pray earnestly that this Divine guidance may be granted at the coming choice of a fit man for the Bishopric of Olympia, and also that the Priest thus chosen, no matter how exalted may be his present position, may recognize that so great a work demands his acceptance of it?—*Churchman.*

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### JOHN BULL AND THE CHURCH.

IN the current number of the *Forum*, Mr. Price Collier writes with misleading though unintentional humor of the way in which "John Bull" spends his money. The respected Mr. Bull, says Mr. Collier, "caps the climax of inconsistency with a state Church worth in its own right over \$500,000,000, toward the support of which he contributes more than \$36,000,000 a year." To be sure, Mr. Bull spends \$75,000,000 a year for the support of paupers, and \$700,000,000 a year for drink; and precisely why it would "cap the climax of inconsistency" to spend less than half as much in the prevention of pauperism as in the maintenance of paupers, or one-twentieth as much for the maintenance of good morals as in the indulgence of the drink habit, is not quite evident, even if Mr. Collier's figures represented facts. But Mr. Collier implies a fiction. John Bull does not contribute \$36,000,000 a year to the support of the national Church. The Church supports itself, as it has always done. The Church of England has often been despoiled by the state, but we believe that the annals of history will be searched in vain for a single instance in which the state has contributed one penny to the support of the Church to which it owes more than all its wealth could ever repay.

What is there so startling in the fact that the Church of England, after 1,200 years

of continuous existence, actually owns \$500,000,000 worth of property? In the last twenty-five years alone, as Mr. Collier himself records, the Church has "spent the enormous sum of \$405,000,000 in Domestic and Foreign Missions, in renovating old churches and in establishing new ones, and in founding and supporting institutions for carrying on the different branches of its work." Part of these \$405,000,000, contributed within twenty-five years, is represented in the \$500,000,000 which seems so enormous to Mr. Collier; and the rest represents accumulations which the state has often diminished, but has never been known to increase.

Then, again, the \$36,000,000 of annual outlay for the support of the Church which Mr. Collier regards as a crowning inconsistency, are really a very small matter, when one considers it. The \$36,000,000 are the product of the \$500,000,000 of the Church's own property. John Bull does not contribute one cent of the whole sum. But is the sum of \$36,000,000 an excessive sum for the support of the Church? We are inclined to think not. It is only about \$2.50 for each one of the actual members of the Church; and it represents only an average income of \$1,560 to the 23,000 clergymen by whom the Church is served, and many thousands of schools are maintained. There are serious defects in the established system of the Church of England; but the only "climax of inconsistency" represented by John Bull in connection with the established Church is that he takes as a free gift the service of 23,000 moderately paid men, to whose support he does not contribute one penny, and claims in return the right to meddle with and control the beneficent institution to which these men belong.

But do the clergy of the Church of England earn the meagre livings which they derive from the property of the Church, and not from the state? Mr. Collier gives us fair assurance that they do. He says: "On finding out this much about the state Church of England, one expects to find one thing and finds quite another thing. In the city—and in the country districts as well—these men are the dullest men in the pulpit and the most companionable men out of it to be found anywhere. But they work hard and conscientiously, and they are, as a rule, popular—very often indeed the most popular, and with the greatest influence for good, in their several communities. The demand for disestablishment of the Church is seldom bolstered by any argument from the laxness or incompetency of the clergy. . . . Whatever be the comparative strength in numbers of the established and the dissenting churches, there can be no question of the superior influence of the 23,000 clergy of the established Church. Whether the system be right or wrong, these clergymen are, man for man, stronger men than the dissenting ministers; and not only in the palaces, but in the slums also, they wield a more constant control."

Just so; but now where does the "climax of inconsistency" come in?—*Church Standard.*

#### CHRISTIAN VICTORIES IN JAPAN.

THE Rev. George Wm. Knox, D.D., an experienced missionary in Tokyo, has a paper in the *Church at Home and Abroad* on some hopeful aspects of mission work in Japan. The following extract notes some of the victories won by Christianity in addition to the number of converts gained: "Already Christianity has won signal triumphs far beyond the narrow boundaries of the Church. The long agitation for a constitution, for a parliament, for the enfranchisement of the lower classes, comes from the recognition that 'a man's a man for a' that,' a recognition never given save where Christ has taught that all are the children of one Father. So too, though still more indirectly, we may trace to the same source the great efforts made by the government for the elevation of the 'masses,'—the system of common schools, the reformation of the courts and forms of justice, and the general recognition that the lower classes have rights which even the government is bound to respect and which wise statesmen will seek to extend. Through

the action of the state itself, political and legal theories have been transformed already, and it is too late to discuss the abstract question, which is better, the new or old.

"In many other ways Christianity shows its moral power. Chastity is a virtue of late growth, and limited area. One does not wish to condemn beyond measure, but certainly in the past Japanese ways, words and notions were not as ours. The older missionaries who saw Japan as it emerged from its seclusion of centuries give testimony that may not be repeated in these pages. And even now enough remains to render the accounts of earlier days credible. But on the surface at least there has been a great reformation, and one would be reluctant to believe that it is only on the surface. It is something at least that the social ideal has been raised, and that public sentiment now condemns what once it approved.

"The Japanese Christians are aggressive, and on questions of public morals make themselves felt. Already they have carried important questions into the provincial assemblies and even into the imperial diet.

"In the Christian community the standard of morality is like our own. The Lord's Day is in a measure observed, the Christian ideal of marriage is accepted, and minor matters are conformed to the higher law much as with ourselves. Indeed the moral standard of the Church is one of the obstacles to its extension. It is true that there are unworthy members, and doubtless the Church has much to learn and much to do, but there is cause for gratitude that such substantial progress has been made.

"Among individuals there have been remarkable reformations. Drunkards have become sober, the profligate have reformed, gamblers have turned to honest industry, and men who were the terror of their neighborhoods have become respectable members of society. Almost every congregation can show some such triumph of the Gospel's power. We have yet to learn of any other agency so efficient for the reclamation of the lost and vicious. It is, in our age as in Paul's, the 'power of God unto salvation.'"

#### COREA : ITS CAPITAL AND PEOPLE.

"WHAT is the use of working and making money," said once a Corean to me, "if, when the work is done and the money made, this is taken away from you by the officials, and you are worn out for having done the work, and as poor as before, if, mind you, you are fortunate enough not to be exiled to a distant province by the angry magistrate who has enriched himself at your expense? Now," added the Corean, looking earnestly into my face, "would you work under those circumstances?"

It is really painful when you first land in Corea, to notice the care-worn, sad expression on everybody's face. There they lie about, idle and pensive, doubtful as to what will happen to them to-morrow, all anxious for generations that a reform might take place in the mode of government, yet all for centuries too lazy to attempt to better their position. The lower classes in Corea are much given to fighting, and the slightest provocation—in money matters—is sufficient to make them come to blows. With one hand they catch hold of each other by the knot, in which the hair of all married men is tied on the top of the head, and while a violent process of head-shaking is followed by a shower of blows and scratches administered by the free hand, the lower extremities are kept busy distributing kicks.

Seoul, the capital of the Corean kingdom, is the only city where wide streets are found, and the main street, leading to the royal palace, is indeed immensely wide, so much so that two rows of smaller thatched houses and shops are built in the middle of the street itself, thus forming, as it were, three parallel streets of one street; but these houses are removed and pulled down twice or three times a year, when his majesty the king chooses to come out of his palace and go in his state chair either to visit the tombs

of his ancestors, some miles out of the town, or to meet the envoys of the Chinese emperor, a short way out of the west gate of the capital, and at a place where a peculiar sort of triumphal arch, half built in masonry and half in lacquered wood, has been erected, close by an artificial cut in the rocky hill, which, in honor of the Chinese messengers, goes by the name of the Pekin Pass.

All the cities in Corea are walled, and the gates are opened at sunrise and closed with the setting sun. I well remember at Seoul how many times I have had to run so as not to be locked out of the town; and vivid before me is yet the picture of hundreds of men, women, and children, on foot or on tiny ponies, or leading laden bulls, scrambling to get in or out while the "big bell" in the centre of the town announced with its mournful sound that with the last rays of light the heavy wooden gates lined with iron would be again closed till the morning. With the sun every noise ceased, every good citizen retired to his house, and only an occasional leopard now and then crawled over the city wall, making peregrinations in the darkness over the capital. The little trade, consisting mostly of grain exportation, is carried on almost entirely by Japanese and Chinese, while the importation of cotton and a few miscellaneous articles is done by an American and a German merchant. The post-office is in the hands of the Japanese, the telegraphs are under the control of the Chinese, as well as the customs revenue, which is looked after by officials in the Chinese service. Chemulpo is a picturesque harbor, but the water is too shallow to allow very large ships to enter it.—*A. H. S. Landor, in Fortnightly Review.*

#### PRAISEWORTHY ACTION.

It is gratifying to know that the [United States] senate has proved responsive to the general sentiment of the country in the matter of the Indian appropriations bill. As this bill came from the house it struck out the appropriation for the board of Indian commissioners. This appropriation the senate restores and adds \$5,000 for necessary expenses. The senate committee also restores the appropriation for expenses of transporting Indian school children to \$35,000; restores the extra \$1,000 to the salary of Captain Pratt, superintendent of the Indian school at Carlisle, Pennsylvania; restores the salary of the superintendent of Indian schools to \$3,000, and favors the addition of the agreement with the Nez Perce Indians in Idaho to the other tribal agreements grouped at the bottom of the bill.

And this is not all. In this state—the Seneca Indians, to the disgrace of the great State of New York, still remain under the tribal laws, and are therefore only partly in a civilized condition, because the government dares not allot their lands to them in severalty for fear lest in the interval between the extinction of the tribal title and the establishment of the individual titles, their lands may be seized by the successors and assigns of the Ogden Land Company. This company and its representatives have long asserted a reversionary title to the lands of the Senecas as soon as those lands should cease to belong to the tribe, the basis of the claim being a cession of some sort made about a century ago. Some of these lands are very valuable. It is some satisfaction to know that in the pending Indian bill the senate has introduced a clause authorizing the secretary of the interior to inquire into the Ogden Land Company's claim and ascertain and report for the information of congress what it amounts to, if anything. It is hoped that in this form the purpose of the Seneca lands clause in the bill may be saved and the preliminary steps taken towards the abolition of the tribal relation and the elevation of the Indians to citizenship. The shameful condition of affairs with reference to the Seneca Indians has existed far too long. It is high time this dark blot was effaced.—*Christian at Work.*

# DOMESTIC MISSIONS.

## Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....*

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

## WORK AMONG THE COLORED PEOPLE.

OUR Church has a great opportunity and grave responsibility immediately before her in the condition of the Colored people in this land. There are 7,500,000 of these people here, struggling not only for the truths of God's Word, but actually for existence. The careful observer and faithful student knows these people were made free and left to struggle for life and light against a people many hundreds of years ahead of them in all the advantages of civilization and enlightenment. They have struggled bravely and well against overwhelming odds. Beginning with nothing in 1865, they have over \$200,000,000 of property to-day. Starting in ignorance in 1865, they have to-day 25,000 teachers and professors in schools and colleges; 2,000,000 who can read the Bible; a vast army of doctors, lawyers and preachers, and have eighteen per cent. of their entire number at school. They have 20,000 churches worth \$20,500,000, seating 5,900,000 persons, and all of this done in twenty-nine years, less than one generation. Surely they deserve success, for indeed such results tell of efforts heroic; but their success depends on the response their efforts meet from the Church of God. Humanly speaking, that Church holds in her grasp the issues of life or death for these people. The viciousness of our civilization has laid hold of them and is destroying its tens of thousands. Already it has produced more than one-third of the criminals in this land, from this one-ninth of its population, and thirty-seven per cent. of our entire homicides comes from them. They are dying of diseases two and one-half times as fast as the whites, and new diseases from which they used to be free are rapidly fastening on them. During nine years in one of the penitentiaries

of a large southern state, while white men died from nineteen diseases, Negroes died from seventy. Of the little children under five years old, the Negroes are dying twice as fast as the whites.

Does God want this so? Would He have made our war, of which they were the cause, cost us \$20,000,000,000 and nearly 1,000,000 of our bravest men North and South, if He did not have an interest in and use for these Negroes? Would He even now, on account of this war, by interest on war debt and in pensions, take from us \$2,000,000,000 every ten years, equal to every cent of gold, silver, and currency in this country, if He did not see a place in His own great plans for these people worth all this expenditure? God never pays a big price for a little thing; therefore, in the cost He has levied on this land through the presence of the Negroes here, I see something of the vast estimate He places upon the possibilities of these people. We pray "Thy will be done." Surely we must help Him do it. Not only is the salvation of the Negroes pending here, but also the sincerity of the Church.

Our own Church has been very backward in going to the help of these people. Even now we have but about 20,000 of them under our ministrations, whereas our rightful proportion calculated by our proportion of communicants to the whole population of the country is about 200,000. Thus, all things else being equal, we have only one-tenth as many of these people as we are entitled to, and as we can have if we use the means God has given us for Him and for them.

The outlook of the work is very hopeful. Not only are our Colored communicants proving splendid Christians and good citizens, free almost entirely from charge of

crime; but now that 2,000,000 of these people can read, they are ready, and with proper guiding many of them would gladly come and accept our beautiful written service, which they could not do before. In one state, Georgia, which has the largest Negro population of any state in the Union, while the Negroes furnished but one-tenth of our communicants in the report of 1893, they furnished one-third of the confirmations in 1894. An old schoolmate told me only last week that in his parish in Maryland, seventy of his communicants were Negroes, and he added, they are worthy, good, and true. South Carolina has 1,900 Colored children in her schools, and could have more if more means were at hand. The work in Southern Virginia has been placed under the supervision of a Colored archdeacon, and is doing well. But why multiply words? For thirteen months now I have been going far and wide looking as deeply into the condition of things as I possibly could, and I can unhesitatingly affirm I see ten times as many signs of hope to-day for honest, strong effort as I did thirteen months ago. At the same time, I see more clearly and realize more deeply that unless Christians come forward, true and strong, to the help of these struggling people the sin in our land will destroy them, and surely they will not perish alone.

Now, my Christian brethren, communicants, ministers, Bishops in our beloved Church, I plead with you and beseech you in the Name of our Lord Jesus Christ, help us to help these people to live and serve God. Truly a great opportunity lies just before us: 7,500,000 souls under the shadow of our churches, reading our books, learning in our schools, speaking our language, and in constant contact with our homes, furnish an opportunity to do a work for God such as the world has seldom seen. Just now there is a great foward movement among these Negroes themselves. The prayers, tears, patient toil, and life's blood that have been offered up in their service during the gloom and discouragements of the past are rising up now in power, and light, and hope. The industrial, practical, common-sense and Christian instruction given so long and faithfully in schools like the one at Hampton begins to draw responses from the deeper, and truer, and more hopeful life of the

Negroes themselves, and such institutions as Raleigh, Tuskegee and others are simply wonders to the thinking, close observer who can read the potency of phenomena.

To grasp and move forward with this newer, more hopeful, and truer life of the Negroes is the duty, wisdom, privilege, and joy of the Church of God. Here rise vast sources of power to be harnessed, consecrated, and guided on to the work of hastening the coming of Christ's Kingdom upon earth. The moment is propitious. We are trying to do this thing as God gives us wisdom and means. I plead with you to help us. I know the times are hard, but everything we give to or do for God is *safe*. Even despite the trials of the past year, a few faithful ones stood by us and helped us in this work, and we did go forward. But how much greater would have been the gain, had more given and prayed and wrought! Oh brethren, every one help us; yea, help God. We have tried and true and successful workers in the field. Stand by us, and *help us help them*. Do not say we can do but little and therefore will do nothing. If you will not give when you have it, neither will you pray deeply, earnestly. We need your prayers, your heart interest with Christ in this work of life and death. Last year we had \$14,678.29 given, perhaps, in 1,200 different offerings. Those givers did well—wondrously well—God bless them. But we have at least 500,000 communicants who did not give a penny to help save these people. To these I come in the Name of our crucified Lord and beg you to fellowship with us in this His work.

Give something, brother, if it is only one penny, and with that something, send up one deep, strong prayer to God for these people in perils so imminent, yet struggling so hard to live and love God. If I can help you, write me; let us get in touch; we will get closer to God Himself as we get closer to each other in His work. Do not wait—resolve and do, for this is the nature of a child of God—a true soldier of the King.

Send all offerings marked "For Colored Work" to Mr. George Bliss, Church Missions House, Twenty-second Street and Fourth Avenue, New York.

C. CLIFTON PENICK.

BALTIMORE, MARYLAND.

## BISHOP BREWER'S FOURTEENTH ANNUAL REPORT.

WHEN I wrote my annual report last year, the outlook for the coming year was most depressing. Business was at a standstill, banks had suspended, mines had closed down, farmers and stockmen were discouraged, wages were low, thousands of workmen were out of employment. I knew that all Church work must be largely affected by this condition of things, and feared that my working force of clergy would have to be reduced. The results have been better than I hoped for. In some places, less money has been raised for the support of services than usual, but in others they have kept up to the old standard, and in two or three instances there has been a gratifying increase. We have added one to the number of our clergy. Five missions are carried on by lay-readers, and six mission Sunday-schools are conducted by laymen. In that way we are reaching more places and holding more services than ever before.

St. Matthew's Church, Glendive, has been built during the year, at a cost of \$2,000, and has no debt resting upon it. The rectory at Dillon has been built and is nearly paid for. The church at Missoula has been enlarged to more than double its former capacity. The payments due on our loans from the Church Building Fund have been promptly met.

Our two parish schools have been doing effective work. The one at Missoula is carried on by the rector without expense to the Church. In the one at Helena three teachers are employed, who get their salaries from the school, while I pay the rent of the school-rooms. When we can have a building of our own, this school will be self-supporting.

The Chinese school has been carried on as usual. One Chinaman has been baptized and confirmed during the year. Ground has been purchased and paid for on which we hope to build a chapel and reading-room for this work.

St. Peter's Hospital goes on quietly but successfully with its blessed work, it pays its own expenses, except interest on the bonded debt of \$15,000. When we can clear off that indebtedness it will be self-supporting.

One thousand dollars has been added to our Episcopate fund, which now amounts to \$9,000. I feel more and more as time

goes on the pressing need of endowments, so that we can organize a diocese and take care of ourselves. It will be a help to the whole Church, by relieving the Missionary Board of our support. But I want not only an endowment for the Episcopate, but also for the missionary work. Endow the former only, and the latter will go down. I believe there is no better work for a strong parish or for a wealthy layman to undertake, than the endowment of a missionary jurisdiction to an extent that will enable it to do its own work without help from the Missionary Board, and I mean to keep this thought before the Church until some action is taken for the accomplishment of this purpose.

I have received during the past year the following sums from the dioceses named: Pennsylvania, \$1,844.51; Central New York, \$500.73; New York, \$780.08; Connecticut, \$391.90; Western New York, \$300; Long Island, \$300; Massachusetts, \$176; New Hampshire, \$115; Newark, \$100; Central Pennsylvania, \$76.76; Southern Ohio, \$30; Minnesota, \$28—total, \$4,642.98.

Besides this, I have received a little more than \$1,000 from Montana, from offerings taken for diocesan missions, from interest on invested funds, and from the repayment of a loan made by the mission at Deer Lodge for a rectory. Yet I have paid out considerably more than I have received, and paid it mostly for the support of missionary work. The mission of Great Falls has become self-supporting and been organized into a parish. Yet my liabilities are larger than ever before. Where the money is to come from to meet them next year, I do not know. If it is not sent me, I shall have to go and ask for it. But my true place is here all the months of the year. There is work enough to be done, and I only ask to be allowed to do it, and not to be obliged to spend one-third of my time as a money collector.

L. R. BREWER,  
Missionary Bishop of Montana.  
August 10th, 1894.

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— On Wednesday, July 25th, the chapel and rectory of All Saints' parish, Spokane, were destroyed by fire, and the church was badly injured. The Bishop's house, in course of construction, was also destroyed.

## MISSIONARY INTELLIGENCE.

**ALASKA.**—A letter has been received from the Rev. E. H. Edson, written on his way to his station, and dated at Port Clarence, Alaska, July 15th last. Mr. Edson says: "The 'Jeanie' arrived here last Thursday after a long and tedious passage. We met with head winds and dense fog nearly the whole way; but Captain J. H. Mason proved a skilful navigator, and, by God's blessing, brought us safely here. Several times he turned the ship's head to sea and ran out to avoid the rocky coast, which he feared we were near, yet could not see because of fog. When we reached the place where he believed the pass into Behring's sea was, the fog was so thick we could not see two ship's lengths ahead, so he hove to and waited for the fog to lift. When, the following morning, it lifted we were fairly in the entrance of the pass (Unimak Pass). Once through and into Behring's sea, we found clear weather. Helped by the Japan current, we made a quick run to this harbor.

"Your atlas will show that Port Clarence is in the entrance to Behring's straits. There is no settlement here; it is simply a grand, land-locked bay, with splendid anchorage. The Pacific Steam Whaling Company's ships gather here after their spring cruising in Behring's sea. There were ten awaiting our coming with supplies, and coal brought by the ship 'Petus.' When they have all coaled we are to take on the balance of the coal to be carried to Herschel island, where the company has its winter harbor.

"The United States Government has here its great reindeer station, at present in charge of Mr. W. T. Lopp, formerly Presbyterian teacher at Cape Prince of Wales. The station is at the head of the bay, fifteen miles distant from the ships. I spent last Saturday, Sunday, and Monday with Mr. and Mrs. Lopp. At their request, I conducted service and preached to forty natives, Mr. Lopp acting as interpreter. He has asked for a Prayer Book. Unfortunately I have but one with me. Please send him one, and a hymnal. He presented to me a fine seal-skin coat, and a pair of deer-skin boots, and also two Siberian deer-skins, one each for Dr. Driggs and myself.

"I had the pleasure of meeting on board of the 'Bear' the Rev. Dr. Jackson, who is

in general charge of the reindeer business. He requested me to select two worthy young men from the Point Hope school to be brought here by the 'Bear' to learn to manage deer, and who, when trained, will be returned to Point Hope with 100 deer to be the nucleus of a herd at that place. At the station I saw a boy from Anvik, who does the Rev. Mr. Chapman great credit. Mr. Lopp spoke of him in the highest terms. Dr. Jackson is very anxious that we should undertake the establishment of a school at Kotzebue sound. He says it is the most important place on the whole coast, as it is the native commercial centre. There are about 2,000 people there, with no whites, and the place is annually visited by as many more from the interior, who come to exchange furs, etc. He also says that there is an abundant supply of timber within easy reach; that an industrial school planted there will exert a wider influence than any other in the country; that he fears that unless it is soon occupied by us the Romanists will go there.

"Pray for me that I may both perceive and know what things I ought to do, and may have grace and power faithfully to fulfil the same."

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**CALIFORNIA.**—*The Pacific Churchman* says that Mr. D. M. Cutting, a student of the divinity-school at San Mateo, during the recent interruption of railroad travel by the strikes, walked to Gilroy, nearly 100 miles distant, to hold service there. Mr. Cutting left San Mateo after breakfast on Monday and reached Gilroy on Wednesday at half-past two o'clock, in time for the appointed service.

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**KANSAS.**—Bishop Thomas writes: "I had hoped this year that Kansas would be a land of plenty; but the hot winds of last week have destroyed the corn in central and western Kansas. Around Dodge City not a green leaf can be seen. We have, however, gathered a fair crop of wheat, a good crop of potatoes, and the promise for a good apple crop is excellent. Our main dependence is corn. But for these winds I think we should have had 300,000,000 of bushels. I hear that Oklahoma and western Nebraska have also been burned up with hot

winds. I am glad to close with one fact which cheers me greatly. My confirmations this year will reach 500, or 200 more than last year. How often it is that amid physical distress and poverty we reap our best spiritual harvests."

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**NEW MEXICO AND ARIZONA.**—Bishop Kendrick, in sending his report for the year, writes: "This last year has been the best year of my five years with this mission, except in the matter of contributions. The number baptized, the number confirmed, the number of communicants, the number of Sunday-school teachers and scholars have been the largest reported in my time. The falling off in contributions has been only in the item of building, repairs, and improvements. The congregations contributed more last year than the year before for the support of their ministers, and twice as much was given for missions as during any previous year. I know you will rejoice with us. We shall have a very hard time financially next year, no doubt. I shall not cross that bridge till we come to it; but we are on the approaches now.

"I am writing at Oceanside, California, where I am spending the month of August with my wife and daughters, who come here for the summer to get away from the heat and altitude of New Mexico. I am bringing up arrears of office work, and have been very busy."

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**NORTHERN MICHIGAN.**—The Rev. G. Mott Williams, archdeacon of this jurisdiction, reports for the year ending August 31st as follows: "September is near with its demand for the results of our year's work; so I am admonished once more to give an account of my stewardship.

"At the time of my last report, our annual visitations were in progress by the Bishop of New Mexico, Bishop Davies having already attended to several which were accessible to him from Mackinac island. The results of these visitations were most encouraging; but at the same time we always regret the impossibility of having post-Lenten visitations under our present system of borrowed episcopal services. It is impossible to get satisfactory class work done by confirmation candidates in August, as almost everyone goes into camp for this month.

"I have continued to give the supervision of the jurisdiction, its visitation, correspondence, finances, etc., the best part of my time and thoughts. The year has been an exceedingly anxious one for everyone, and the present situation even more anxious, as the resignation of Bishop Davies from the provisional charge of the jurisdiction, and the decision of the Presiding Bishop, who is so far away, to continue me in charge, leaves my inexperience pretty heavily tasked.

"My duties as rector of Marquette make it impracticable to visit the missionary stations as often or as thoroughly as I would like; but I have managed personally to oversee thirty-five places, and feel that even where I have not been in person I understand the situation. The expense of so much supervision has been considerable. I have been unable to secure any railroad passes over our main system; but there was so much use for money that I have not charged anything for expenses.

"Our income for our fiscal year, which ended June 30th, was derived as follows: The Woman's Auxiliary of the Diocese of Michigan voted us nearly \$850, which was all paid. The convention of that diocese allowed special offerings to be designated for us, at the annual missionary meeting at convention time. The result was over \$800, and enough more was pledged by the Junior Auxiliary to bring the whole amount from lower Michigan up to \$1,700. A considerable portion of these pledges (between three and four hundred dollars) remains unpaid, with the result that the stipends of our missionaries, due July 1st, could only be paid in half. I am sure, however, that they will be paid before the next quarter's stipends are due. I do not observe that we are any worse off than other dioceses. The balance of our resources was obtained among ourselves and our immediate friends, and amounted to a little over \$1,200, besides a few small sums that came through my hands for the fever and famine sufferers at Ironwood and elsewhere.

"The outlook for the coming year is as follows: We begin with a debt of \$300, but should be all right if we could collect our resources. Then we have renewed assurances from the old diocese that the Woman's Auxiliary will give us \$712, and other sums were promised of \$433, and

there are some indefinite assurances, which make it safe to put the whole sum from lower Michigan as \$1,200. At our second annual convocation, held at Marquette, June 20th, we resolved to attempt to raise the sum of \$1,540 by assessment, and that amount was duly spread on the roll against the parishes by a competent committee. Just what the result will be it is hard to say. The convocation also asked the arch-deacon to resign the rectorship of this parish, and devote himself entirely to the interests of the district, providing for his compensation in the following way: He was to have the first payment to be made out of the contributions from the old diocese, and was to have also the right to draw additional sums from the interest of the episcopal fund to make his whole salary \$1,600. The episcopal fund is now constituted as follows: Notes, bearing interest at six per cent., \$6,000; contribution, voted by the last annual convention of the Michigan diocese, \$1,000—total, \$7,000. There are also subscriptions, conditional on the sum of \$25,000 being raised, of \$5,000 additional, and others, conditional on the sum of \$50,000 being raised, of another \$5,000. We may accordingly expect in interest this year \$420. . . . I have not entirely decided to comply with the request of the convocation and resign this parish, but have the matter under consideration."

Mr. Williams states that fifteen missionaries, clerical and lay, have been at work in the jurisdiction for a longer or shorter period during the year, and gives the following statistics, among others, from an advance sheet of the forthcoming journal of the jurisdiction: Public services held in fifty separate places; organized parishes, eight; organized missions, twelve; church buildings, fifteen; rectories, nine; real estate in five other places; clergy—Priests, twelve, Deacons, three; ordinations—Deacons, four; baptisms—infants, 309, adults, forty-five; confirmed, 217; communicants, 1,443 (there have been large removals, but the apparent reduction is due to the less thorough enumeration of the scattered communicants. There has been no real falling off); Sunday-school teachers, 123, pupils, 1,290; contributions, about \$26,900; value of Church property, about \$130,000; indebtedness, \$10,900. All of the various properties seem to be insured.

There have been four church buildings erected during the year—one at Calumet, at a cost of \$5,000; one at Bay Mills, at a cost of \$1,800; one at South Marquette, left incomplete at the date of the last report, but now completed, \$1,200; and one at Wilson, where some finishing touches remain to be done. There is also a church in process of erection at Manistique. At Ewen there are lots and money to build; but the forest fires have so alarmed the people that they have not yet ventured to begin operations, as the water supply is very poor.

The state census, just completed, shows to the surprise of some a gain of population of 26,000 since 1890.

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**WYOMING AND IDAHO.**—The Rev. R. E. G. Huntington, of Saratoga, Wyoming, in his last quarterly report, writes: "We are very much crippled financially by the universal prostration of business and the almost total loss of employment. Our sheep men are ruined, some of them beyond recovery. Mining is suspended, and we are overrun by thousands of unemployed and destitute skilled laborers, with starving families dependent for meat upon such wild game as they can get in the mountain wilderness. Fortunately elk, deer, and antelopes are very numerous in our immediate surroundings. My son and I are going after an elk to-morrow, notwithstanding my advanced age and failing eyesight. I think that I shall have raised vegetables enough, or nearly so, by my own labor, to carry my large family through the coming winter. There has been no interruption of services except once by sickness. My aged wife is sick at this writing. The mission is doing well, better than could reasonably have been expected under the untoward circumstances of the time."

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— When a friend spoke to a man in New York who was noted for his liberality, concerning this generosity of his, he said: "I am not generous. I am by nature extremely avaricious. But when I was a young man I had sense enough to see how mean and belittling such a position was, and I forced myself to give. At first, I declare to you, it was a torture to part with a penny; but I persisted, until the habit of liberality was formed. There is no yoke like that of habit. Now I like to give."

# FOREIGN MISSIONS.

## Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

## ANNUAL REPORT OF THE BISHOP OF HAITI.

### PORT-AU-PRINCE.

VERY soon after my last annual report active movements were put on foot looking towards the speedy lifting up of our work at the capital from the sad position to which it had been reduced by the conflagration which took place just six years ago, on this anniversary date sacred to American independence on which I now pen this report.

Since the month of May last year, by a venture of faith, a definite order, with one-half of the price to be paid for an iron and brick church, had been sent to an establishment in France; and the building was expected to be sent out about the end of the year, when the other half of the price was to be paid.

Under those circumstances it became necessary for me to hire a house in the city and remove hither from the school farm in the country, whither I had taken refuge, after the incendiary fire of 1888, and there remained during full five years from reasons of economy, in avoiding the exorbitant charges for rent, exacted by proprietors of houses in a city where the population is much in excess of convenient accommodations.

My presence on the spot was necessary to take part personally in the collection of subscriptions from the friends of our work here, preparatory to meeting our obligations at the completion of the work, in fitting up the frame of the church edifice, and to its reception here, as well as to lend a hand in forwarding all the subsequent operations in its erection.

To this end I moved into the city in October last, and occupied a house joining our church lot; for which, although containing

but five rooms, and without some of the simplest conveniences, I paid a monthly rent of forty-five dollars. A few months later I had to take a more convenient house in the same vicinity, also in proximity with the church lot, for which I pay a monthly rental of fifty-five dollars; thus adding ten dollars a month more to my expenses for house hire.

I have entered into these personal particulars, as an explanation of the reason why a poor Missionary Bishop, after the burning of the mission residence, having a large family of sons to do a father's part by, to prepare them for usefulness in the battle of life, found himself obliged, by the force of circumstances, to take refuge in the country, upon the school farm, so providentially at hand for the purpose, and there to remain until the last practicable moment that the missionary work, with which he is charged, would allow him thus to do. By this course of action also the whole of the available contributions of the congregation and its friends were concentrated on the primary object of rebuilding the church, as the House of the Lord, without any portion of the same being drawn off for the house of the human pastor.\*

CHURCH EDIFICE.  
The materials for the church building

\* At the very moment that I finished writing the above paragraph, a written notice was sent to me by my landlord, informing me that I must pay in future sixty dollars per month for the house. Proprietors here are generally a very heartless set of persons and will not lease a house for a fixed sum for even so short a time as one year, so as to reserve to themselves the right of augmenting the rent month by month. Nothing could more strongly set forth the necessity of building a mission residence at once than the facts now related.

J. T. H.

arrived here early in January last, and we were happily prepared to pay the balance due to the consignee of the makers of the same together with the incidental expenses of shipment, amounting to 15,800 francs. The expense of landing the materials and transporting the same to the church lot had to be added to this amount, which was upwards of \$500. When this was paid our treasury was empty, and it became necessary to contract a loan of \$3,000 to go on with the erection of the edifice, upon which an interest of one and one-half per cent. per month is paid.

The work of construction began in February last, and it was then calculated that it would be completed by the end of June following. A competent architect was contracted with to take charge of the work. As he has proceeded with the same some of the materials have been found wanting, other portions defective, and the plan in some respects in need of modification, in order to give proper stability to the edifice. Hence, in the month of June we had to call a survey upon the edifice, so far as constructed, upon the materials and plans; and to this end associated another competent architect with the one already employed by us, and had the survey made in the official presence of the French consul at this port. A statement of the result of this survey was drawn up in quadruplicate, and certified to by the French consul, and a copy of the same has been sent to the consul of Haiti at Havre to make due reclamation in our behalf of the builders there, to the end that they make good what has thus been found defective.

This step will necessarily cause some delay in the completion of the church, the work on which, with the exception of some painting in the interior of the edifice, has been temporarily suspended. Meanwhile, the debt for the contracted loan hangs over our heads, and the interest of the same is running on without ceasing. To meet the latter we have a monthly rally of the members to bring forward their offerings, and besides we have collectors circulating subscription lists among our friends of the general public, to raise additional means towards liquidating the principal of the debt.

Thus every nerve is being stretched to do everything within our feeble power to meet

the responsibility we have incurred for the rehabilitation of our work at the capital, which has lain in the ashes for the last six years. But we only mustered the courage to make this heroic effort, that far surpasses our ability, in reliance upon the sympathetic generosity of our fellow-Churchmen in the United States, who we believe will at last be aroused to the necessity of speedily embracing the privilege which has been offered to them through the Board of Managers for the past six years, to contribute \$6,000 towards the rebuilding of the mission edifices at Port-au Prince.

Not one-fourth of this amount has as yet been contributed. Therefore, if the remaining balance of more than three-fourths of the sum stated be contributed by American Churchmen in this hour of our sorest need, we shall be able, by God's blessing, to meet our engagements, have our church finished without any indebtedness remaining thereon, and have a balance in hand to go on with the reconstruction of the missionary residence, the completion of which, for the occupation of the Bishop, will relieve him of the heavy financial embarrassment under which he now labors in the matter of an exorbitant house rent.

#### SPIRITUAL OUTLOOK OF THE PARISH.

The Sunday-school, which had been dormant since the fire, was revived in January last. The roll of scholars has reached forty-three, whose names are inscribed thereon. However, for want of a sufficient number of qualified and devoted teachers, and on account of the all-absorbing occupations of our most active members, consequent upon our building operations and the responsibilities and measures taken to meet them, the Sunday-school has failed to receive the attention that it deserves; and therefore it is by no means in a satisfactory condition. Moreover, we fear that it will continue, from these causes, more or less, in a languishing condition, until our new church shall have been completed and the members of the congregation more at ease to devote themselves to this important part of their spiritual work.

Confirmation was administered at Christmas and Whitsuntide to classes composed respectively of seven and four candidates, nine of whom have since been admitted to the Holy Communion.

## LÉOGANE.

Another parochial school was opened last January in this district, at Deslandes, in connection with the Chapel of the Annunciation. Ninety-two scholars have been enregistered. It is in charge of a young male communicant of the parish, prepared under the auspices of the Rev. Mr. Battiste for that work, and whose father is a lay-reader of the Chapel of the Good News at Bigoné. He is helped by an assistant teacher in the performance of his duties.

I made a recent visitation to this parish, and on the First Sunday after Easter last past confirmed thirty candidates.

The Rev. A. Fargeau, having removed to the city of Léogane since October last, has become an efficient helper to the Rev. Mr. Battiste in the work of the Ministry among the five rural chapels stretching in a radius of from ten to fifteen miles in various directions from that city.

Mrs. Battiste is of immense service in her labors of love among the parishioners, particularly on occasions of baptisms, confirmations and marriages among those country people who are just coming, as it were, to the light of Christian civilization. At the moment in which I now pen these lines she is in the mountains, where her husband left her at his recent visitation on the first Sunday of July, and where she remained to direct the marriage festivities of a couple whose marriage was solemnized by him on the morning of July 2d.

## AUX CAYES.

A heavy blow of affliction has fallen upon the household of the Rev. Mr. Benedict, our missionary at Cayes. The death of Mrs. Benedict last fall not only was a sore trial for him and his eight motherless children, over whom its heartrending gloom was spread, but it was also, as the afflicted pastor remarks in his report to me, "a time when the Church itself was momentarily arrested in its progress."

Nevertheless, since the report of last year, the members of the congregation of the Holy Saviour have succeeded in putting benches into their new, but yet unfinished church, at the cost of \$200. It will thus be seen that though our poor members sadly feel the need of help from our more fortunate fellow-Churchmen in America, in order to get into proper shape to render a more effective testimony for Christ and His

Church, yet in the absence of such help, they do not fold their hands and give up to discouragement. On the contrary, they go heroically forward, in making the noblest self-sacrifices, resolved to do all that is incumbent on them under the circumstances, and to meet as far as possible what is deficient, such as the Christian charity of others might well have supplied.

## TORBECK.

Sickness, during many months prostrated the Rev. Mr. Ledan, our missionary at Torbeck; and at times several of his children were confined by sickness to bed at the same time. This has sadly hindered his usual pastoral activity during the past year. Yet, as he states in his report, the calls for his pastoral presence have not been abated in the least; and by the mere force of will, and in reliance on God, he has still been able to respond to many such calls in spite of his bodily infirmities. . . .

## GRAND' ANSE.

The work of the Rev. Mr. Jones in this district is purely evangelistic. Hence there are various scattered stations, in the country part, which he visits for the purpose of preaching the Gospel. There is no regularly organized parochial work; although at two or three points the nuclei for inaugurating such work exist, as at La Haute Ville, (Jérémie), at La Passe, and at La Basse Guinandée.

Unfortunately about the month of April last a terrible inundation of swollen streams of water in the plains of the Grand' Anse spread havoc and devastation among the inhabitants at several of those stations, destroying all their earthly effects; so that this providential visitation of God, by this calamity, replaces, by the meditations suggested by its rude lesson, the voice of the human preacher, whose visits it interrupted, or rendered for the moment impracticable.

In the meanwhile a petition signed by ten persons at Dame Marie, a town joining the Grand' Anse, has been sent to me, asking for the establishment of a Church mission in that town. Two of the signers were former attendants on the preaching of the Rev. Mr. Jones at two of his stations in the Grand' Anse. He has been assigned to the immediate oversight of the projected work at Dame Marie; but from his latest report I learn that a severe attack of influenza, which had completely prostrated him

had prevented him from making his initial visit to that place, but he was proposing to do so shortly.

#### TRIANON.

The Rev. H. Michel has been suffering much during the past year from rheumatic attacks. Nevertheless, he has been able to complete the work on his new rural chapel, which has been covered with sheets of corrugated zinc.

#### PETIT FOND.

The Rev. D. Michel, the Deacon in charge at this station, like the Rev. Mr. Benedict, has been called to undergo the rude trial of yielding up the soul of his companion and helpmeet into the hands of our Heavenly Father, who has been pleased to call her from the trials of this troublesome world to the rest of Paradise. Since the demise of Mrs. Michel he has also buried one of his four motherless children. These afflictions, by sorrows upon sorrows, his own sickness being among those sorrows, have prevented him from completing the repairs of the chapel at this station, undertaken about two years ago.

#### THOMONDE.

The Rev. Mr. Cadiche, our missionary at this point, was taken dangerously ill there last summer. He lay for twenty-two days in a state of helplessness and insensibility, with only his young motherless son to minister to him and a few kind neighbors. At the end of those days he rallied a little, so as to be able to write in pencil a line to his son-in-law and wife (Mr. Cadiche's daughter) to inform them of his state, and to ask their presence. Those persons thus addressed live at Gros Morne, and are members of our Church there. They came with all possible haste, and transported their father to their home at Gros Morne. His health there has since improved; but he is still under treatment, and for that purpose has twice passed from two to three weeks under the roof of Dr. Alonzo Holly, at Gonaïves. In the meantime the Rev. H. Michel has been assigned to the immediate oversight of the station at Thomonde.

#### GROS MORNE.

The Rev. Mr. Cadiche, after his removal to this place, and as soon as he could get about, resumed his evangelistic habit as practised at Thomonde, by preaching in the open air, and by this means produced quite an awakening among the members of the

Church of the Resurrection, situated in this town. His brethren in the Ministry, charged with this church, welcomed heartily his missionary labors among them. Dr. Alonzo Holly also has reported to me that Mr. Cadiche, during his sojourn for treatment at the doctor's house in Gonaïves, would go forth to preach in the streets of that city. He impresses all who come in contact with him with the fact that he is all aflame with the Gospel message of his Divine Master to a fallen world. The work on the church at Port-au-Prince has subjected me to such all-engrossing occupations that I have been so far hindered from making a visitation to Gros Morne as I contemplated before the making up of this report. It is, however, a duty that I reserve to myself to fulfil, by the Divine assistance, at the earliest possible date.

#### WORK OF EDUCATION.

Parochial schools under the auspices of this Church are now in operation at Bigoné, Petit Boncan, Palmiste à-vin, Deslandes, Trianon (where there are two), Petit Fond, Basse Guinandée and Torbeck, nine in all, having on their registers 253 pupils.

For want of means to maintain boarding-scholars, the instruction in pedagogy is carried on provisionally by a system of normal school extension studies. The same want of means to fit out our school farm with the necessary implements of industry prevents us from inaugurating industrial training, so as to enforce the apostolic lesson that working and eating are necessities, corollaries the one of the other (II. Thess. iii., 10).

A training school for students of the Gospel apt to exercise the work of local evangelization in Haiti as a native ministry, from the same cause, is yet unrealized. This is a desideratum upon which, under God, the perpetuity of the Church here depends, and it should therefore be supplied as speedily as possible by Christian benevolence from abroad coming to our aid.

#### MEDICAL MISSION.

Dr. Alonzo P. Holly reports that at Gonaiives during the year ending June 1st, ult., he has treated 557 patients, and furnished medicine gratuitously to them, including 200 cases of vaccination. He says, "I am also the visiting physician and surgeon to the poorhouse here, where there are never less than twenty male and twenty female

invalids at a time needing daily attendance. This work is under the charge of four sisters of the Roman Catholic Church. We pull together exceedingly well. Although it may seem a matter of personal delicacy on my part to say so, nevertheless it is a well-established fact that my assistance professionally is unhesitatingly sought for and found by the poorer class, who have come to recognize the fact that I am the only physician in this city that responds continually to their cries of distress." In concluding his statement the doctor adds: "Since March last I have held services in English, at 4 P.M., in the evangelical church \* here, so as to be of some help spiritually to the scores of English-speaking subjects living in the town as servants, and who were entirely deprived of such services after the English preacher left here last year."

Doctors Ambroise T. and Arthur C. C. Holly reached home on the 15th of June, ult. The former, after having been graduated as pharmacist from the Massachusetts College of Pharmacy two years ago, was also graduated as M.D. from the medical department of the University of Pennsylvania on the 7th of June last.

The latter, after having been graduated as M.D. from the medical department of the Boston University on the 7th of June, 1893, was also graduated as surgeon of eye and ear diseases from the New York College of Ophthalmology on the 3d of April, 1894.

They arrived here amidst an epidemic of influenza, which still prevails, and at once began to apply their skill to the service of the poor and necessitous, in spite of their own empty-handed start in the battle of life. A half-dozen patients whom I had been treating to the best of my ability I gladly handed

\* This church has been built by a native Protestant, and reserved for the use of all the Protestant denominations in Haiti, to hold services in turn therein. He embraced the Gospel under the late Mr. Benjamin, when a Wesleyan missionary; and his wife became a convert to the same when Mr. B. was our missionary at Gonaïves.

J. T. H.

over to their care, as I was somewhat ailing myself.

I may be allowed to add here the remark under this head, that during my whole ministry of more than thirty years' duration I have always kept medicines and treated such of the sick poor as came in my way to the best of my ability, who had no better source from which to obtain medical aid. I have done this from the deep, conscientious conviction that the healing of the sick is an essential part of the original Gospel commission. The preaching of Christian doctrine never appeared to me to be more than one-half of the Gospel message. I say that these doctrinal teachings do not seem to be more than one-half of the evangelical commission, for there are good reasons to think that they are but one-third of the message of salvation. Our Divine Lord not only set forth doctrinal teachings and healed the sick, but He also fed the hungry. The first converts to the Gospel, organized as the Mother Church of Christendom, at Jerusalem, so administered matters among themselves, under the guidance of the Holy Ghost, that in the matter of food, clothing, shelter, etc., none among them lacked anything (Acts iv. 34). Let us hope and pray, therefore, that the Church may gradually feel her way back to the practice of this three-fold Gospel of apostolic times, viz., the preaching of the truth as it is in Jesus, the healing of the sick, and the feeding of the hungry, which latter need is the bitter cry and burning question of the hour everywhere throughout Christendom (James v. 4). And to this end may God endow with wisdom from on high, and always bless, the deliberations of godly councillors, such as those who assembled last May in London, in the capacity of a missionary conference, under the presidency of the Archbishop of Canterbury, to study the Divine method of human evangelization. Amen and Amen!

Number of candidates confirmed during the year, 41.

JAMES THEODORE HOLLY,  
Bishop of Haiti.  
PORT-AU-PRINCE, July 4th, 1894.

#### ANNOUNCEMENTS.

*Africa.*—Mrs. M. R. Brierley, who has been in this country for about fifteen months, after continuous service in the field

of nearly twelve years, sailed from the city of Boston for Liverpool by the Cunard steamer "Pavonia" on August 25th. She

and Dr. Sarah L. Walrath, who preceded her to England, will sail from Liverpool for Monrovia, Liberia, by a steamer of the African line, on September 22d. Mrs. Brierley during her visit has aroused much interest in her work. The ladies of the woman's committee of the Diocese of New York on work for Foreign missionaries have provided the larger part of the means for the erection of a stone and iron residence for the women missionaries.

—Miss Sara A. Woodruff, who sailed from Liverpool on June 23d by the steamer "Dahomey," safely reached Cape Palmas on July 15th.

*China.*—The Rev. J. Addison Ingle and wife, Miss Lillis Crummer, and Miss Lily Funsten Ward, *en route* for the China mission, took passage by steamer "Empress of Japan" to sail from Vancouver August 27th. Mr. and Mrs. Ingle left Washington, District of Columbia, August 17th, and stopped at Geneva, New York, for a few

hours' visit to the family of Bishop Graves. Miss Ward left Winchester, Virginia, on the next day, and joined Mr. and Mrs. Ingle at Niagara Falls. Miss Crummer left her brother's house at Omaha, Nebraska, August 22d, and *via* St Paul joined the party at Moose Jaw, Manitoba, on August 24th.

—Recent tidings from the Rev. Yung Kiung Yen, M.A., give the information that his arrival at New York will be delayed until about the first of October, he having been unable within the time originally specified to meet the appointments in England made for him by the Anti-opium Society.

—Miss Stepha L. Dodson, at the end of six years of service in the mission, by advice of her physician and with the approbation of the Bishop, has returned to the United States for a season of rest. She sailed from Shanghai, by the steamer "Empress of China," on the 16th of June, reaching Vancouver July 4th, and her home at Wytheville, Virginia, on the 15th.

## AFRICA.

### REPORT OF ST. GEORGE'S HALL, CAPE MOUNT.\*

THE supporters, and all who are concerned in the working of St. George's Department, must be, I think, a little more anxious to hear something of the progress of the work this year, that ends June 30th, than at most times. Having had the work under my direct influence during that period, I will endeavor to the best of my ability to give you all the interesting incidents which have transpired.

Our numbers have increased steadily, although, through the unsatisfactory condition of the sleeping accommodations, I have been obliged to refuse admittance to a few. We had our Christmas examination on the 15th of December, when most of the pupils showed signs of some progress in one or other subject. Just before that time the chicken-pox broke out amongst us. No one could tell what the disease was till I had about twenty sick in bed. Through the loving care of our Heavenly Father no case was dangerous, although two or three

took cold from exposure. The infection would not have spread to the extent it did, had I separate rooms for the sick. With the exception of about a dozen or so the whole school suffered from the epidemic.

We were exceedingly cheered by the Bishop's visit in January. We had quite a refreshing time. During his stay, on Quinquagesima Sunday, thirteen from this department were confirmed, including J. Borkoi Perry, the Mohammedan convert reported by Mrs. Brierley a few years ago. Our hope is that they may all continue faithful soldiers and servants of the Cross of Christ.

On Advent Sunday the Rev. O. E. H. Shannon baptized eight young children from St. George's Hall.

The general discipline of the school has continued to improve; the deportment of the elder girls being better than previously stated. The infants, under their indefatigable teacher, Miss Graute, whom they all love, have had proper attention.

Ten of our elder boys were transferred to St. John's Department in February, and by the Bishop's orders the same number of very small boys were sent over in their place, making our number the same, the

\* Miss Emilie G. Nicol, who makes this report, is a granddaughter of the late Bishop Crowther of Sierra Leone, and has had charge of St. George's Hall during Mrs. Brierley's absence in the United States.

total of which, including day pupils, is 122.

Our daily, weekly, and ministering league meetings have continued without interruption. The classes for plain sewing, knitting and fancy work have received due attention; the latter, for want of materials, of which we hope Mrs. Brierley will bring an ample supply, have been reduced in number for the time being.

The last week in June our half-yearly examination came off, when the primary division of the school passed the best.

On account of the unsafe condition of our little boat I have been obliged to discontinue our visits around the lake towns, for itinerating purposes, and again the tribal wars between the Veys and Mendies made travelling to any distance on the lake rather a venture.

This little town was full of starving refugees about Christmas, which made our Sunday visits to the grass fields always crowded, but no sooner did the country become a little settled than they all returned to their respective homes.

The industrial department of this school has not been neglected. Under an energetic overseer the coffee farm has been thoroughly cleaned and kept in a tidy condition by our small boys. The 519 trees under our care yielded over 1,000 pounds of coffee, which, after deducting all expenses, made \$132. With this amount the Bishop kindly sanctioned my building a frame kitchen for the use of the pupils in St. George's Department, and also one adjoining the teachers' residence.

The printing press has been worked by the boys throughout the year, excepting of course during the coffee season, when all hands were required, and the room was closed. About the last week in March we buried a little boy, John Algra, who after much suffering for three weeks died from an internal complaint.

Mrs. Brierley writes to inform us that, in all probability, she will be accompanied by a lady physician, on her return in October. The need of one for this establishment is indeed essential, and not only ourselves, but all suffering humanity here in Cape Mount will be glad to welcome her. We have also heard from Mrs. Brierley, that the friends

and coworkers in the United States have answered most liberally to all her requests and requirements for this work. The Bishop also told us of the growing interest manifested in far-off Africa, when he was there last year. This I can assure you is cheerful news to us toilers in the vineyard. Truly the Lord does graciously answer prayer; but for His tender mercies and overwhelming love, we should often have been crushed down for want of more submissive faith.

What with the promise of a new building for Mrs. Brierley, who lived in patient discomfort in her quondam residence, and the various improvements promised for our schoolroom, etc., we all, teachers as well as pupils, wish the time much nearer.

I have to thank the kind and thoughtful friends who have been so good, in sending us Christmas presents, cards, clothing and many other useful articles for the children of St. George's Hall. Although through some delay or other, the Christmas box sent to us from the Mission Rooms in October never reached us till January 16th, yet the contents were not in the least less enjoyed by the happy recipients.

I have been efficiently assisted throughout the year by Miss S. L. Grante, who joins me in asking your fervent prayers for the prosperity of this great work.

EMILIE C. NICOL.  
ST. GEORGE'S HALL, ST. JOHN'S MISSION,  
CAPE MOUNT, July 4th, 1894.

THE Rev. Ira M. Condit, of San Francisco, writes: "Work among the Chinese in California has in it some interesting and encouraging features. It is true that under the restriction law they are slowly decreasing in number. It is also true that they are shamefully treated and abused in many ways by so-called Christian people. Still the work shows many hopeful signs.

"As the Chinese are being driven back to their own country, the hearts of those who are Christians are turning more and more toward reproducing in China the fruits of what has been done for them here. The only self-supporting work in south China is largely from what our California Chinese Christians have done."

# MISCELLANY.

## AT MID-DAY PRAY FOR MISSIONS.

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

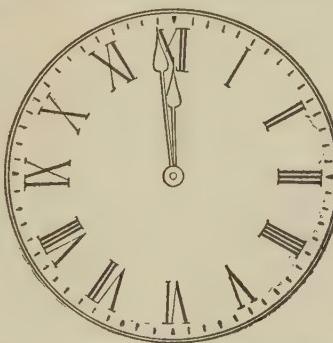
At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

The ancient promise runs: "Ask of Me, and I shall give Thee the heathen for Thine inheritance and the utter-Thy possession."

Asking and expecting, and effort, are essential version.

At twelve o'clock daily Rooms, in New York, lay assemble in the Chapel for praise, seeking the Divine interceding "in behalf of and gifts are helpers of work of Thy holy Church."

The custom of noon-day has been recommended for general adoption. Is it too much to hope that "the noontide bell may call us, in the field, the work-shop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?"



no less than undertaking means to the world's con-

the workers in the Mission aside their tasks and a service of prayer and blessing upon missions and all who by prayers, labors our joy in the missionary

day prayer for missions

## INTERCESSION.

THE House of Bishops has been called to meet in New York city on Wednesday, October 17th, to elect a Bishop for Olympia, as successor to the late Bishop Paddock. The Missionary Council has been appointed to meet in Hartford, Connecticut, on Sunday, October 21st, and the three days following. In view of the great importance of these meetings the special preparation and guidance of the Holy Ghost should be earnestly invoked.

### BISHOP WALSH'S NEW BOOK.

"THE Decalogue of Charity," by the Right Rev. Dr. Pakenham Walsh, Lord Bishop of Ossory (London: Church of England Sunday-School Institute), is the title of a very practical book, which all Christians may read with great profit; but especially those who are engaged in the work of teaching. It is a deeply interesting exposition of the nature of charity, as St. Paul sets it forth in his famous I. Corinthians xiii. The Bishop turns the Apostle's words into commandments of life, such as "Thou shalt suffer long and be kind," "Thou shalt not envy," etc., and many a valuable

lesson does he teach, illustrated by homely incidents and personal illustrations. Here is one on the general subject: "If I were asked," said a native Hindoo pastor (Mr. Satthianadan), addressing the undergraduates at Cambridge, "what were the three essential qualifications for a successful missionary, I should answer after the manner of the Greek orator, when asked a similar question concerning his art, and I should say, the first qualification is love, and the second qualification is love, and the third qualification is love."

The following gives a practical lesson in connection with the third injunction, "Thou

shalt not vaunt thyself nor be puffed up": "Our very apologies sometimes betray this vaunting spirit. I remember to have once heard after a public meeting an observation which left an indelible impression on my mind. A lady had just said to a friend of mine, 'What an admirable speech Mr. — made, and he managed to say so very little about himself.' 'Yes,' replied my friend, 'but why did he say anything about himself at all?' It set me thinking, and in all honesty I had to confess that there was no occasion for his doing so; the speech would have been better without it."—*London Daily News.*

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### A VALUABLE SOCIETY.

A VERY useful organization in China is the Society for the Diffusion of Christian Knowledge among the Chinese. Its headquarters are at Shanghai. In a recent report of the secretary, the Rev. Timothy Richard, the following interesting facts are stated: "The object of the society is the dissemination of Christian knowledge among the higher classes of the empire. Two monthly magazines in Chinese are published, one religious and the other secular. The society is accustomed to distribute its publications from centres located in different parts of the empire. Its purpose is to reach the ruling classes and the *literati* with instructive literature, which will guide their minds toward an enlightened understanding of the underlying principles of Christian society. An edition of 2,000 copies of a work on 'Civilization,' by Dr. Faber, a book of five volumes treating of all the leading phases of western life, has been published with the intention of presenting all the great mandarins of the empire with a copy. Another work, by Dr. Williamson, on 'What a Nation Needs,' has also been published. Another on 'The Benefits of Christianity' has been sold out, and a new edition is about to be issued. The magazines published by the society are in Chinese, and have a constantly increasing subscription list."

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### THE ANTI-FOREIGN FEELING IN JAPAN.

THE criminal laws of Japan are based upon the system of French law, somewhat modified by old Japanese criminal law, and

came into force in 1882. It is believed by the missionaries that these give sufficient protection to foreigners, and they are in favor of abolishing the exclusive consular jurisdiction of foreigners which foreign nations still demand. This requirement of consular jurisdiction is largely at the base of the present opposition to foreigners in Japan.

### UTAH AND STATEHOOD.

SOME Christian leaders in Utah have not been favorable to the speedy admission of that territory as a state, but have preferred that it should not be admitted until five or more years elapse.

The Rev. William S. Hawkes of Salt Lake City, the superintendent of the missions in Utah of the American Missionary Association (Congregationalist), writing just before the President signed the bill for the admission of Utah as a state, says: "It is a frequent remark of the politicians of Utah that 'conditions have changed.' They have pointed to the increasing number of the non-Mormon population; the increasing number of practical as well as actual apostates from the Mormon 'church'; a milder type of sermons from the Mormon preachers; a greatly quickened interest in national politics among the Mormon people; a growing dissatisfaction with polygamy among the Mormon young men; the manifesto of the Mormon 'church' suspending the practice of polygamy; the disbanding of the people's party, which was the Mormon 'church' party; the distribution of the Mormon people among the national political parties; and the frequent declaration that the Mormon 'church' would not hereafter attempt to dictate to their people in politics. No observing person will deny that these are significant facts. Many of the politicians were anxious to have Utah at once admitted as a state to the federal union. But many others, among whom were most of the Christian leaders, felt that the past Mormon history was such as to justify us in being slow to accept all the professions of the Mormon leaders. While we saw the vast importance of the changes which had taken place, and others which were taking place, we doubted the wisdom of Utah becoming a state, with all state rights, while the Mormon people continued to constitute six-tenths of the voting population.

"The last five years have been an era of wonderful unity among the Christians of Utah. The ministers' association of Salt Lake is a standing illustration of this spirit; all the evangelical ministers, Episcopalian, Lutherans, Disciples, Baptists, Methodists, Presbyterians, and Congregationalists, meet together on Monday mornings with happiest accord and profit, unite in charity work and in public meetings to further it, and the five denominations last named have held evangelistic meetings together the past winter with increasing joy. And what is true of Salt Lake is also true of all Utah and Idaho."

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### REMARKABLE INCREASE OF ANGLICAN BISHOPS.

THE Archbishop of Canterbury in a late speech bore testimony to the remarkable increase of Bishops for foreign dioceses and missionary jurisdictions since the queen's accession, and the consequent enlargement of his correspondence: When the queen came to the throne there were only eight colonial and missionary Bishops; there were now eighty, and he was happy that one of them was then present. The Bishop of Brisbane would bear him witness that in some of these eighty dioceses, several of which were as big as England, Wales, and Scotland, many as large as England, and a large number as big as Ireland, if anything unusual or troublesome arose, they generally made up their minds to "ask Canterbury about it." (Laughter.) He assured them that most of the correspondence, which fifty years ago lay easily morning by morning in the bottom of a china bowl brought by a functionary with a gold band round his hat and a red collar, was now as much as four very industrious persons and himself could deal with.

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### THE SENSE OF HUMANITY BLUNTED.

THE Rev. Samuel A. Moffett, a missionary in Corea, has an article in the *Missionary Review*, on practical Confucianism and practical Christianity in that country. He gives a number of illustrations of the spirit shown by Confucianists, of which the following is one: "On a recent trip to this, the second city of Corea, I rested on the Lord's Day in a small village, where I witnessed what gave me an insight into the

utter heartlessness of heathenism. Soon after breakfast my boy came in saying that there was a poor fellow dying out on the roadside. Going out, I found a man somewhat past sixty years of age lying on a rough litter. He was covered with frost, having lain there all night, and was very weak, though able to talk. Upon inquiry I learned that he had been taken sick on the road five days before, and that, according to the custom which now prevails, he had been placed upon this litter by the men of the nearest village, and by them carried to the next village, where he was dropped at the side of the road. The people of this village, in turn fearing lest he should die on their hands and his spirit remain to haunt them and work them mischief, hurried him on. Thus the poor man had been carried from village to village, left to lie all night in the rain or frost without covering, without food, or medicine, or any attention beyond that of being roughly carried on and dropped again. For five days he had been so treated, and his strength was almost gone.

"I suggested that some one give him food; but no, not one was so minded; so, buying a table of food, I fed him with some rice-water. After eating a little the old man looked up gratefully, saying, 'Now I shall live,' and then he pleaded to be taken care of for two or three days, until he should have strength to go on. I urged the people to give me a room where he might be made comfortable, promising to pay for his food and fuel. They flatly refused, and were preparing to carry him on. Turning from them I spoke to him of Christ, of forgiveness of sin, and relief from pain. He seemed to understand, and brightened up a little. After praying with him I turned again to the people and said some pretty plain things about their murdering the man. This seemed to arouse their consciences a little, and the spokesman of the village began to talk of finding a room. Asking me about his food, he named an exorbitant sum as necessary in order to keep him a few days. I agreed to furnish the amount, and told them to prepare the room while I went to get the money.

"Entering my room at the inn several followed, saying that it was very kind in me thus to care for the man, but that the people did not want to take him in. Again I urged and offered more money; but while

talking others came in to say that they had already carried the man off. They had gone but a few miles when the poor fellow died, and there they buried him.

"Talking to those people, I felt like a prophet of old as I told them of a judgment to come, and called upon them to repent ere they were called before God to answer for the deed of that day. However, pity rather than indignation fills my mind as I think of this poor, degraded people, even their sense of humanity blunted under the system of misgovernment and oppression and the teachings of those who are professed Confucianists."

#### *AN INTERESTING INCIDENT.*

THE Rev. Dr. Duff, the well-known missionary to India, related on one occasion, in Edinburgh at the time of evening prayer, when a number of students from New College were present, the following interesting incident: "When the doctor opened his big Bible on these occasions, he used to pause, and, turning to the lads, relate a well-known incident in the history of the book before him.

"A lover of the classics, when he first went out to India as a missionary he had fitted up in his cabin a little library of the choicest Greek and Latin authors, in whose company he passed many a happy hour. But the vessel was wrecked, and nearly everything on board was lost, the passengers and crew being glad to reach the shore without loss of life or limb. They had gathered round a hastily kindled fire when a sailor, who had been down on the beach watching the wreck, was seen approaching with something in his hand. 'See what I have picked up on the shore!' he cried. 'And the sailor handed me,' Dr. Duff would say, 'a book, this very book,' laying his hand on the Bible, which still bore marks of the rough usage it had received before it escaped the sea.

"All my classics went to the bottom; but, when the Bible was thus rescued and brought back to my hands, I seemed almost to hear a voice from Heaven saying to me: "Greek and Latin authors are not needed to convert the natives of India. The Bible alone, with God's Spirit, is sufficient, for it is the sword of the Spirit, and mighty through God to the pulling down of Satan's

strongholds." Yes, the Bible, with Divine help, is sufficient to convert India, to convert the world to Christ. Be it ours to send it forth on its Divine mission."

#### *FRAGMENTS.*

— Japan has 377 Christian churches, with an average membership of 100.

— The Rev. J. Hudson Taylor, the founder of the China inland mission, writes: "From the commencement of my Christian life I was led to feel that the promises were very real, and that prayer was in sober fact transacting business with God, whether on one's own behalf or on behalf of others."

— The three systems comprehended under the term Confucianism are, (1) a political system, which is embodied in the form of government; (2) a system of ethics, which explains and enforces the nature and duties of the five human relationships, and teaches the nature and obligation of the five cardinal virtues; (3) the native religion of China, which is established by statute, and is the state religion of the empire.

— In a late address at Calcutta, Sir Charles Elliot, the lieutenant-governor of Bengal, said: "I for one should feel it a never ceasing source of regret if I lost any opportunity of expressing the admiration which I feel for the self-sacrificing and devoted lives of missionaries spent in this country under circumstances of much trial and physical suffering, actuated by no hope of gain, and stimulated by no reward from men—such lives as serve as a standard, an example which all of us would wish to follow."

— Dr. Southon on his way to the Scotch mission at Ujiji, Africa, passed through Urambo. The king sent for him, and showing a large tumor on his arm, which, by pressing upon an important nerve, had caused him much pain, asked: "Can you do anything for this?" The doctor replied: "Yes, I can take it all away." "But will it not hurt a great deal?" asked the king. "No," replied the doctor, "I shall put you to sleep, and when you awake all will be done." "Do it at once, then; I have not slept for a long while." Afterward the king said: "You must not leave us ever. Here is land, here is wood, here is everything, only do not leave us."

# THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

## *TO DIOCESAN OFFICERS.*

THE first conference of diocesan with the general officers of the Woman's Auxiliary for the Missionary year 1894-1895, will be held in the Woman's Auxiliary Room of the Church Missions House on Thursday, September 27th.

The officers are asked to meet for prayers in the Chapel at noon. A large attendance is desired.

JULIA C. EMERY, *Secretary.*

## *A BISHOP'S WISH FOR THE NEW YEAR.*

A WESTERN Bishop writes us :

I am very anxious to find a medicine to stimulate the women of this diocese to take a more general and lively interest in the work of the Auxiliary, and should you know of any plan that has been particularly successful elsewhere, I would thank you most heartily for directing me to it.

We have a few faithful ones, but the multitude are lukewarm. The isolation of parochial branches by the distances between parishes is a hindrance to the work. But I believe all hindrances can be surmounted.

The need which this Bishop feels and expresses is one which is felt far and wide among the diocesan and parochial officers of the Woman's Auxiliary, and many of them would be grateful for any suggestions which will help them to discover the medicine which shall work in our Churchwomen generally this radical cure. Something, indeed, seems to be needed to awaken them from ignorance and indifference and idleness and absorption in self, to arouse them even from the activities of busy and careful lives, to a realization of the fact that the greatest evil in the world is sin, that the greatest need is that God's children, by creation or by Baptism, strayed from Him, shall be brought back ; that this is the great and holy work of missions, and that in this work each one of us may and should have a part.

Indeed, we have, as our Bishop says, a great need of something to work this change. We shall be grateful to any one who can suggest any remedy; but the one effective and abiding cure, we are sure, is that which, of all earthly means, God's ministers, by word, and example, and sacrament, are best able to bring about. It is that stirring of the Holy Spirit within each heart, which is the quickening and deepening of personal religion, convincing each of his own sin and each of his dependence upon God, winning each so to feel for the sin and sorrows of others—even all the world—that feeling shall gain voice in prayer, and activity in deeds and gifts of love, and the renewed life, lost to self and lived for others, shall show its sickness has been healed and its strength restored by the renewal of the Holy Ghost Himself, the one medicine for such disease, the true and only Elixir of Life.

**MISSIONARY BOXES.**

THE new year has come, with its call to us to provide the missionaries again with their missionary boxes. The call is more urgent than ever, in view of the widespread, pressing need.

A Bishop writes us:

I enclose the list of clergymen in my diocese, who, I am sure, would be most grateful for a box. There may be others, as the need this winter will be very great. How we can carry on our work is a question. The corn, our chief harvest, has been cut off, and the people have no other resource. The men whose names I send are *very* poor, and must be helped more liberally than ever before. I dread the cold season on their account.

A missionary in a southern diocese writes:

Will you be kind enough to ask the branch to which you send these blanks to use all haste possible, as I have received no part of my salary except that which the Board of Missions pays, for the past six months, and it seems impossible to get any part of it for two or three months yet. It will take no very great strain of the imagination to picture our condition.

From the West another writes:

Last year, considering the times and the means the people have, they did splendidly, and very often by their self-denial refreshed and strengthened me. My faith was very much strengthened and my faithlessness rebuked last Sunday. I was not well in June, and a friend invited me to take a sea voyage. I tried to get the money to pay my expenses East, and succeeded. The week before I returned my wife was paid by the treasurer some stipend due, and fifteen dollars of that was stolen from out of the house the day after she received it, which left us almost penniless. Last Sunday was the day appointed by the diocese for making an offering for the deaf and dumb mission, and I said to her that we should be obliged to do without any money for another week on that account. I felt sorry that I had nothing to give myself, and of course worried about the week to come; for there are, most weeks, many little expenses. I went to my out-lying mission, and was very much pleased with the offering—\$2.55—more than twice the usual amount; and as I went down the church one woman gave me \$5 for my stipend, another \$3 and another \$20. Of course it was all due me, but you know hope deferred makes the heart sick, and I had waited so long that I had ceased to expect anything. I was almost overcome with tears, and felt rebuked before the Master, and yet very grateful, for I am so afraid of debt.

Such words as these will prompt the branches to do their best work during the coming year, especially to remember those things which add so greatly to, or take so largely from, the pleasure of receiving a missionary box:

The secretaries will remember to notify the missionary as soon as the box is undertaken.

They will ask him to revise his lists, if they have been some months on hand.

They will write him when the box is started on its way, enclosing bill of lading; while the branch as a whole will see that every expense of sending the box is met, that it contains articles suited to the climate in which the missionary lives and the circumstances of his position, and nothing which it will wound his feelings to receive, and that it is sent as promptly as may be possible, since, in time of need, help given promptly is doubly helpful and welcome.

Not only the expression of the need which it is hoped the box will supply,

but the relief which boxes have already brought, will encourage us in our new year's work. And for this purpose we add a letter of acknowledgment of help given during the year just closed.

A missionary writes:

It has come! but how shall I thank you by any words I can write? I greatly regret my inability. I can see where loving hands—motherly hands—have filled and put in, first one thing and then another, for our comfort and happiness. I wish that it were in my power to have had some electric machine whereby you might have had something of a picture of the demonstration and the joy that were evinced as each article was taken out, and we decided whose use it was intended for. Now one of my boys who has been unable to go to school for want of shoes is able to get there, and another says "For the first time since coming here I can enjoy rubbers." I am surprised and delighted with the very excellent gifts you have sent us. When I wrote about the box at first, I said that I did not ask anything for myself if anything could consistently be done for my oldest boys; but you have done so handsomely for all of us that I am overwhelmed, and am indeed puzzled to know how to thank you. The shoes of all fitted as nearly as if they were measured for them. On account of my older daughter's illness and absence from home, my younger daughter, during this cold weather, has been detained and entertained in town and spared the walk of nearly two miles to school, and therefore has not seen the many, very many, nice and useful things sent her—the big stocking, and the doll, and the aprons so many and so nice.

While you could not be present and witness the scene, and hear the shouts of joy, often mingled with tears of deep and fervent gratitude, our prayers are none the less fervent. I humbly and sincerely trust that our Heavenly Father may give you, not only the feeling of deep and joyful hearts that you have been enabled to do so much for the comfort and happiness of the family of one of His most unworthy servants, but especially, and above all, that He will reward you double, yes, a hundred-fold for what you have done for us at this time, and bless you with all spiritual mercies, and His fullest temporal bounties.

May I add that my work comprised, during the past year, missions in six or eight towns in two adjoining counties. But, owing to stringency in money, several of these places were unable to meet their pledges, and what would under ordinary circumstances have been a fair support was reduced to a mere modicum.

Another missionary says:

The receiving of your box of so many useful things has given me new life to go forward, knowing thereby that so many friends at a distance are helping in no small way to establish the Church of the Living God in these outposts of our land.

#### THE AUXILIARY THANK-OFFERING.

WE note with great pleasure the part taken by a Foreign Missionary Branch of the Auxiliary in the Thank-offering by which we have been able, since the opening of the Church Missions House, to send new missionaries to China, Alaska and Africa.

When the offering was undertaken, certain officers were requested to write to different branches, asking their interest in the matter; and the President of the New York Foreign Committee wrote to Cape Palmas. In response, the Corresponding Secretary of St. Mark's Parochial Branch writes us on the 12th of June:

Please receive herewith ten dollars from the Woman's Auxiliary of St. Mark's

Church, Cape Palmas, in response to an appeal which we have received through Miss Cornelia Jay, to go towards the proposed Thank-offering to mark the occasion of the dedication of the Church Missions House.

This gift we have divided between China and Alaska, rejoicing that from the borders of the Dark Continent Light should be shed to these remote regions of the earth.

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### FIVE-MINUTE PAPERS ON THE AUXILIARY AS AN EDUCATOR.

NO. I.—PRESENTED BY MRS. TWING, AT THE OFFICERS' MEETING, JANUARY 25TH, 1894.

IN Salem, Oregon, there is a very excellent parochial branch of the Woman's Auxiliary, in which a plan has been successfully adopted that might well be tried elsewhere, especially in places where there seems to be little to give. The ladies meet at each other's houses once a month for a literary afternoon, which lasts about three hours, and always proves interesting and instructive. The exercises are begun with a short religious service, the reading of a passage of Holy Scripture and prayer, after which the roll is called, each lady answering to her name by reading a missionary text from a slip of paper, from a number prepared beforehand and distributed by the hostess. Then follows some music, after which selections which have been carefully chosen, from the diocesan Church paper, *THE SPIRIT OF MISSIONS*, *The Churchman* and other Church papers, are read in turn, every lady reading one, so that all may take a part and share in the responsibility of the day. More music follows, and, at the close, tea and cakes are served and a little time is given to general conversation. The members are provided with Auxiliary envelopes, and they are handed to the treasurer at each meeting with some enclosure for missions, the average receipts being about five dollars each month. As a proof that this is a popular and successful way of conducting an Auxiliary meeting, I was told that the branch began two years ago with seven members, and now numbers forty-eight; and that there is never any difficulty in finding a place for the branch to meet, all the ladies being ready and anxious to have it at their homes, each hostess having the privilege of inviting in some of her neighbors as guests of the occasion, an invitation always gladly accepted and usually resulting in the addition of new members.

Some parish guilds on the Pacific Coast are taking a lesson from the children, and, without organizing separate missionary societies as parochial branches of the Woman's Auxiliary, agree to give all their work and offerings during Lent, and some of them during Advent also, to the cause of missions. This is an admirable plan, and well suited to places where the membership is small and the ladies cannot well attend many different meetings. Indeed, these affiliated guilds, if we could have the method more generally adopted, would not only bring a large accumulation of missionary gifts into the treasury through the Woman's Auxiliary, but would prove a most effectual way of educating those whom our diocesan officers often despairingly ask how to reach, who say that they "are not interested in missions." The thought is commended to the attention of diocesan officers and to the active working members of the Auxiliary generally.

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### JAPAN.

#### MISS VERBECK'S WORK.

MISS VERBECK writes from Tokyo, Akasaka, Avictro, No. 3, on April 20th: "Not long ago I had the doctor's orders to abstain as much as possible from writing, so the habit of writing next to nothing, only short notes

to nearest relatives, has grown upon me. I find I am much stronger in every way since leaving Tsukiji, to live in this delightful quarter of the town. A great deal of exercise, and that out of doors, was advised me, and I am much benefited by it, and so much

stronger that I venture to resume my neglected correspondence.

"As for my work, there has been a slight change made since last October. Mr. Tyng asked the Standing Committee to allow me to assist in the teaching at St. Paul's School. It was my old work again, and as I had taught at the school for seven years once, I had still an attachment for the old building and the old duties. Four classes were for me to take only in Mr. Tyng's absence and till Mr. Gardiner should return; a few other classes I am to go on with till the summer holidays only, so it is all a temporary arrangement. Meanwhile, I have been obliged to give up my two afternoon classes out in the city at two of the preaching stations where we have children's day-schools. I go to one still on Sundays, and two of the Bible-women give the religious instruction at the other. At the Bible-school for women I have three classes a week on the outline of the Old Testament, not the historical parts only, but outlines of all the books of the Old Testament. I have also been given opportunities to study with the women some of the books more in detail. Meanwhile, the other instructors have their share also in giving the same instructions. The native Christians are rather apt to confine their Scriptural readings to the New Testament, so we find it necessary to give the women in our school a general idea of the Old Testament—a concise idea—as soon as possible, even while they are carefully studying the Book of Genesis with some other teacher in the school. I am happy to say that I find the women deeply interested in this part of their study, and most earnest in their desire to acquire knowledge in this direction. Without the aid of concordances and other books of reference, they do remarkably well in preparing their lessons, or rather in reading up a given number of chapters preparatory to bearing a cursory comment on them. I have four women in one class and three in another.

"Every other Sunday I go to a new, or,

comparatively speaking new, Sunday-school in the Kyōbashi district, to which Tsukiji also belongs, so it is not far from Trinity Church. Since the removal of the preaching station, when Mr. Odake, the catechist, took up the work, we have found it difficult to gather in the children. The little son of the catechist is our best assistant, a dear little fellow about nine years old. He is sometimes able to assemble a few of his schoolmates and play-fellows in the neighborhood, but often we have only him and three Christian children from the *Ginza*, where their father, an Episcopalian, has a shop for religious tracts, Bibles, Prayer Books, etc. These four children form a nucleus. On the Sundays that I am not there, one of the older Christian girls from St. Margaret's takes my place. We use the large picture charts, and colored cards with texts from Scripture on them, and we teach the children, first of all, the Lord's Prayer. Where I have had the same children under instruction a long time, as at the Matsushitachō Station in Kanda, I have been able to teach them, sentence by sentence, the Creed and the Ten Commandments also. When going to Quida Machi I succeeded in doing the same. The younger sister of the Deacon at Trinity Church, Mr. Naide, is a most faithful assistant now at the Kyobashi class. She was graduated from St. Margaret's last summer. Before that, Miss Mibuyo Seki, also a graduate, kindly gave her help, but now her services are needed at the Oji Orphanage of Mr. Osuga. We have thirty children at the Poor School at Matsushitachō. Our average attendance at the Sunday-day-school at the same place is nineteen, but fortunately daily religious instruction is also given, as at Quida Machi, by the teacher in charge.

"My nearest neighbors of our Mission now are Misses Sprague and Kimball at Banchō. It takes about fifteen minutes to reach them by kuruma. We are just across the road from the American Legation, and it takes between twenty and twenty-five minutes to ride to Tsukiji."

Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-one Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,  
And of Thine own have we given Thee.

## ACKNOWLEDGMENTS OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of **GEORGE BLISS**, Treasurer, and sent to him, *Church Missions House, 281 Fourth Avenue, New York.*

Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

**The Treasurer acknowledges the receipt of the following sums from July 1st,  
to August 1st, 1894.**

\* Lenten and Easter Offering.

### **ALABAMA—\$11.00**

*Greensboro*—St. Paul's, "Friends and Communicants," Colored.....

11 00 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

*La Grange*—Mr. Levi Blakeslee, General....

75 00

### **ALBANY—\$243.41**

*Albany*—St. Paul's, "A Member," for "Emily L. Hewson" scholarship, Hoffmann Institute, Cuttington, Africa.....

75 00 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

Miss A. E. Tweedie, for Rev. Mr. Foster's salary, Mexico.....

100 00 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

75 00

*Cooperstown*—Mrs. N. Denison Morgan, Domestic and Foreign.....

5 00 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

*Hobart*—St. Peter's S. S.,\* General.....

6 41 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

*Hogansburgh*—Missionary Box No. 35,818, Domestic.....

5 50 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

*Hudson*—Christ Church, the Livingston children, General.....

1 50 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

*Mechanicsville*—Mrs. Caroline W. Bailey, for the deficiency, General.....

50 00 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

### **CALIFORNIA—\$86.27**

*Los Angeles*—St. John's, Domestic, \$10.70;

75 00 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

Foreign, \$26.20.....

36 90 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

*San Diego*—St. Paul's S. S.,\* General.....

49 37 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

### **CENTRAL NEW YORK—\$177.30**

*Auburn*—St. Peter's, Foreign.....

137 80 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

*Syracuse*—St. Paul's, Wo. Aux., for "Yan Yung" scholarship, St. Mary's Hall, Shanghai, China.....

40 00 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

### **CENTRAL PENNSYLVANIA—\$338.37**

*Bellefonte*—St. John's, Domestic, \$4.25;

8 50 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

Japan, \$4.25 .....

123 18 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

*Drifton*—St. James', Foreign.....

2 00 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

*Huntingdon*—St. John's, Indian, \$1; For-

3 24 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

eign, \$1.....

7 88 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

*Jonestown*—St. Mark's, Foreign.....

8 20 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

Lebanon—St. Luke's, Foreign.....

8 20 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

*Mansfield*—St. James's S. S.,\* General.....

1 34 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

*Mauch Chunk*—St. Mark's, Sp. for Bishop

17 19 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

Johnston, Western Texas.....

6 89 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

*Paradise*—All Saints', General .....

1 34 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

*Reading*—Selwyn Hall Chapel, Domestic..

1 34 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

*Scranton*—St. Luke's, Colored.....

6 89 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

Branch Wo. Aux., for "Central Pennsyl-

80 00 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

vania" scholarship, St. Mary's School,

1 34 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

South Dakota, \$30; Sp. for insurance of

1 34 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

Rev. Mr. Gring, Japan, \$50.....

1 34 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

### **CHICAGO—\$170.00**

Grace, "A Member," through Wo. Aux., Sp. for Dr. Glenton, Alaska.....

5 00 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

Branch Wo. Aux., Sp. for Miss MacRae,

10 00 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

China.....

10 00 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

"L," for "J," (In Memoriam) (Advanced)

10 00 scholarship, St. John's Mission Cape Mount, Africa, \$40; "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40.....

80 00

## ACKNOWLEDGMENTS.

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### EAST CAROLINA—\$105.98

<i>Beaufort</i> —St. Clement's, Colored.....	35
<i>Clinton</i> —St. Paul's S. S.,* General, \$3.60; Wo. Aux., for salary of Miss Dodson, China, \$2.....	5 60
<i>Cresswell</i> —St. David's, Wo. Aux., for salary of Miss Dodson, China.....	5 00
<i>Edenton</i> —St. John Evangelist's, Colored—St. Paul's, Wo. Aux., for salary of Miss Dodson, China, \$8.80; General, \$12.....	2 51
<i>Elizabeth City</i> —Christ Church, Wo. Aux., for salary of Miss Dodson, China.....	20 80
<i>Fayetteville</i> —St. John's, Ladies' Benevolent Society, for "Joseph C. Huske" scholarship, St. John's Mission, Cape Mount, Africa, \$15; Wo. Aux., Sp. for Miss Carter's Indian work, Minnesota, \$4.50.....	5 58
<i>New Bern</i> —Christ Church, Domestic, \$5.45; Foreign, \$3.75; Wo. Aux., for salary of Miss Dodson, China, \$15.44.....	19 50
<i>St. Cyprian's</i> —Wo. Aux., General.....	24 64
<i>Washington</i> —St. Peter's, Wo. Aux., for salary of Miss Dodson, China.....	2 00
<i>Wilmington</i> —St. John's, Wo. Aux., for salary of Miss Dodson, China.....	10 00
St. Paul's, Wo. Aux., General.....	5 00

### EASTON—\$32.07

<i>Cecil Co. (Elkton)</i> —Trinity Parish, General.....	14 67
(North East)—North Elk Parish, toward repairing damage done our Japan missions.....	5 00
<i>Kent Co. (Chestertown)</i> —Emmanuel Church, General, \$3.75; Mite Chest No. 21,690, Domestic, \$2; Mite Chest No. 17,485, Foreign, \$2.....	7 75
<i>Somerset and Worcester Co's (Pocomoke City)</i> —St. Mary's, Indian, \$2.30; Japan, \$2.35.....	4 85

### GEORGIA—\$1,006.00

<i>Savannah</i> —Christ Church, "A Member," Domestic, \$500; Foreign, \$500.....	1,000 00
<i>Toccoa</i> —M. E. Schaefer,* Foreign.....	6 00

### INDIANA—\$8.96

<i>Richmond</i> —St. Paul's S. S.,* General.....	3 96
Branch Offertory at annual meeting, Wo. Aux., "Wo. Aux. Thank Offering," for China.....	5 00

### KANSAS—\$54.00

<i>Marysville</i> —St. Paul's S. S.,* General.....	4 00
<i>Topeka</i> —College of Sisters of Bethany, Wo. Aux., for "Bishop Vail" scholarship, St. Margaret's School, Tokyo, Japan.....	50 00

### KENTUCKY—\$70.00

<i>Covington</i> —Wyne Family, "Three Members," Indian.....	5 00
<i>Louisville</i> —Rt. Rev. T. U. Dudley, D.D., for "Bishop Pattison" scholarship, Boone School, Wuchang, China, \$40; "John N. Norton" scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	65 00

### LONG ISLAND—\$42.39

<i>Fort Hamilton</i> —"In Memory M. F. H." General.....	10 00
<i>Huntington</i> —St. John's, Systematic Offering Plan, General.....	2 75
<i>South Oyster Bay</i> —Grace, Domestic and Foreign.....	19 64
<i>Water Mills</i> —"J. A. V. N." Foreign.....	10 00

### LOUISIANA—\$7.63

<i>Williamsport</i> —St. Stephen's, "Tithe," General.....	7 63
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### MAINE—\$225.00

<i>Bristol</i> —"A Friend," Domestic, \$100; Foreign, \$100.....	200 00
<i>Portland</i> —St. Luke's Cathedral, General... 25 00	

### MARYLAND—\$87.23

<i>Baltimore</i> —All Saints' Memorial, Helping Hand Society, General.....	8 23
Grace, Domestic.....	5 00
Holy Trinity Church, "A Member," Colored.....	5 00
St. Paul's Parish, "In Memoriam L. C. A.," Domestic.....	5 00
"A Friend," Wo. Aux., for China.....	1 00
<i>District of Columbia (Georgetown)</i> —Miss Kelly and Ella M. Glover, Sp. for St. Paul's College Building Fund, Japan.....	4 00
<i>Frederick Co.</i> —All Saints', Wo. Aux., Indian, \$10.25; Foreign, \$18.75; Mexico, \$7.50.....	36 50
<i>Harford Co. (Darlington)</i> —Grace Memorial S. S., General.....	16 00
<i>Howard Co. (Guilford)</i> —Christ Church, General.....	2 50
<i>Prince George's Co. (Bladensburg)</i> —B. O. Lowndes, General.....	3 00
<i>Prince George's and Charles Co's</i> —St. John's Parish, "E. W." Indian.....	1 00
<b>MASSACHUSETTS—\$3,100.71</b>	
<i>Amherst</i> —Grace, Wo. Aux., for salary of Miss Mailes, Japan.....	5 00
<i>Boston</i> —St. Stephen's, Wo. Aux., "A Member," Sp. for "Elizabeth" crib in St. Mary's Orphanage, Shanghai, China.....	10 00
Trinity Church, Mrs. J. N. Fiske, Domestic, \$200; Wo. Aux., "A Member," for "Francis A. Cary Memorial" scholarship, St. John's Mission, Cape Mount, Africa, \$25; "A Member," Sp. for Mrs. Brierley's Traveller's Rest, Africa, \$2.....	227 00
Miss Mason, Domestic.....	2,000 00
Family Mite Chest No. 1,591, General.....	6 00
<i>Cambridge</i> —St. James', Wo. Aux., "A Member," for "St. James'" scholarship, St. Agnes' School, Osaka, Japan.....	40 00
<i>Chicopee</i> —Grace S. S., Sp. for Prince Massaquoi, Liberia, \$6; S. S.,* Sp. for boat for Mr. Prevost, Alaska, \$10.....	16 00
<i>Fall River</i> —Ascension, Junior Aux., Sp. for furniture for Mrs. Brierley's Traveller's Rest, Africa.....	20 00
<i>Fitchburg</i> —Christ Church, General, \$46.80; "Christ Church" scholarship, St. Mary's School, South Dakota, \$15; Wo. Aux., "A Member," for salary of Miss Woodruff, Africa, \$100.....	161 80
<i>Greenfield</i> —St. James', Domestic, \$37.72; Foreign, \$10.28.....	37 98
St. John's, Wo. Aux., for St. John's College, Shanghai, China.....	6 40
<i>Hanover</i> —St. Andrew's, Domestic.....	15 11
<i>Holyoke</i> —St. Paul's, Wo. Aux., for salary of Miss Mailes, Japan.....	10 00
<i>Longwood</i> —Church of Our Saviour, "A Member," toward repairing damage done to our Japan mission.....	100 00
<i>Medford</i> —Grace, Wo. Aux., for Haiti, \$2; Sp. for Mrs. Buford's work, Southern Virginia, \$10.....	12 00
<i>Newton Lower Falls</i> —St. Mary's, Wo. Aux., Sp. for St. Peter's Hospital, Helena.....	3 00
<i>North Cambridge</i> —St. James', "A Member," Colored, \$5; Sp. for St. Paul's College Building Fund, Japan, \$20.....	25 00
<i>Roxbury</i> —Church of the Messiah S. S.,* General.....	25 06
<i>Salem</i> —St. Peter's S. S., General.....	10 36
<i>Springfield</i> —Christ Church, General, \$75; "Members," Sp. for Prince Massaquoi, Liberia, \$4.....	79 00
Branch Wo. Aux., for salary of Miss Mailes, Japan.....	50 00
<i>Stockbridge</i> —St. Paul's, Domestic.....	30 00
<i>Taunton</i> —St. Thomas', Wo. Aux., "A Member," General.....	100 00
<i>Wakefield</i> —Emmanuel Church, Wo. Aux., for salary of Miss Mailes, Japan.....	5 00
<i>Watertown</i> —Church of the Good Shepherd, Domestic and Foreign.....	1 00
"Anonymous," Sp. for Rev. T. S. Tyng, Japan.....	50 00
Interest on estate of Lucy Lee Chickering Memorial Fund, through Wo. Aux.,	

Sp. for Miss MacRae's work, China.....	30 00	lany, Missionary Pocket, General.....	2 50	
"X," General.....	25 00	"A Friend," through Mrs. Asa Calsan, General.....	3 00	
<b>MICHIGAN—\$242.03</b>			48	
<i>Detroit</i> —Christ Church, Foreign.....	180 97			
Emmanuel Church, Wo. Aux., Sp. for Rev. E. N. Joyner, for school at Co- lumbia, South Carolina.....	10 00	<b>NEW YORK—\$2,756.02</b>		
<i>Dexter</i> —St. James' S. S.,* Domestic, \$2; Foreign, \$2.....	4 00	<i>Bedford</i> —St. Matthew's, Sp. for colored orphan asylum under Rev. C. B. Wil- mer.....	71 25	
<i>Owosso</i> —Christ Church S. S.,* General.....	17 06	<i>Calicoon Depot</i> —St. James', General.....	4 00	
<i>Pontiac</i> —Zion S. S.,* Domestic and For- eign.....	30 00	<i>Mamaroneck</i> —St. Thomas', Junior Branch, Sp. for Bishop Brewer, Montana.....	50 00	
<b>MILWAUKEE—\$37.36</b>				
<i>Delavan</i> —Christ Church, Domestic, \$14.42; Foreign, \$17.94 .....	32 36	<i>Monticello</i> —St. John's, Wo. Aux., for outfit of Miss Woodruff, Africa.....	5 00	
<i>Lodi</i> —Mr. Peter Richards, Foreign .....	5 00	<i>New York</i> —Ascension, Sp. for Prince Mar- malu Massaquot, Liberia, \$5.85; "A Member," General, \$30.....	35 85	
<b>MINNESOTA—\$238.42</b>				
<i>Minneapolis</i> — Gethsemane, Domestic, \$42.69; S. S.,* Sp. for Bishop Knicker- bocker's work, Indiana, \$37.23; Sp. for Bishop A. R. Graves, China, \$67.23.....	177 15	<i>Calvary Chapel</i> , Domestic, \$16.81; For- eign, \$11.20.....	28 01	
<i>Richwood</i> —Holy Apostles', Japan.....	3 07	<i>Epiphany S. S.,* General</i> .....	9 82	
<i>Rushford</i> —Mrs. H. M. Smith, Colored.....	50 00	<i>St. Andrew's</i> , S. S.,* Sp. for Bishop Tal- bot, Wyoming and Idaho, \$15; Sp. for Bishop Brooke, Oklahoma, \$42.89; Sp. for Bishop Brewer, Montana, \$42.90; Sp. for Bishop Leonard, for "Draper" scholarship, St. Paul's, Plain City, Utah, \$40.....	140 79	
<i>St. Paul</i> —Ascension, Colored, \$3; General, \$1.20.....	7 20	<i>St. Michael's</i> , Woman's Missionary Asso- ciation, Foreign .....	5 26	
<i>White Earth</i> —Mr. Edward Tanner, Gen- eral .....	1 00	<i>St. Paul's</i> , "A Parishioner," toward sup- port of Rev. C. W. Tyler, Guthrie, Ok- lahoma.....	200 00	
<b>MISSISSIPPI—\$20.00</b>				
<i>Como</i> —Holy Innocents', for "Bishop Thompson" scholarship, Boone School, Wuchang, China.....	20 00	<i>St. John Evangelist's</i> , "A Member," for Alaska, \$20; Sp. for Brazil, \$25.....	45 00	
<b>MISSOURI—\$5.00</b>				
<i>St. Louis</i> —Mite Box No. 26,914, General....	5 00	<i>St. Thomas'</i> S. S., Domestic, \$75.78; In- dian, \$56.06; Indian missions, White Earth, Minnesota, \$25; China, \$30.43; Japan, \$20.42; Africa, \$8.06; Colored, \$37.18; Mite Chest, Domestic, \$20.....	262 93	
<b>NEBRASKA—\$13.75</b>				
<i>Ashland</i> —St. Stephen's, through Wo. Aux., Foreign, \$1.25; Sp. for Miss Crummer, China, \$2.50.....	3 75	<i>Church Missions House Chapel</i> , for China .....	5 90	
<i>Lincoln</i> —Holy Trinity Church, through Wo. Aux., Foreign.....	10 00	<i>Busy Workers</i> , Sp. for Turtle Mountain Indians, Bishop Walker, North Dakota .....	7 00	
<b>NEWARK—\$5.50</b>				
<i>Summit</i> —Calvary, \$5; S. S., Mite Chest, 50 cts., General.....	5 50	<i>Mrs. Julia Merritt</i> , Domestic, \$500; Col- ored, \$500; Foreign, \$500.....	1,500 00	
<b>NEW HAMPSHIRE—\$192.62</b>				
<i>Berlin</i> —St. Barnabas' S. S., for Alaska.....	60	<i>A. L. Clarkson</i> , General.....	50 00	
<i>Charlestow</i> —St. Luke's, Domestic and Foreign.....	6 70	<i>E. A. Beckett</i> , for Japan .....	1 00	
Mite Box No. 82,346, General .....	1 00	<b>NYACK—Grace</b> , General, \$20; Sp. for St. Paul's School Building Fund, Tokyo, Japan, \$5; Sp. for Bishop Wells church at Sunnyside, \$5.....		
<i>Concord</i> —St. Paul's, Foreign, \$16.62; Do- mestic, \$24.55.....	41 17	<b>Poughkeepsie—St. Paul's</b> , Girls' Missionary Society, Sp. for St. Mary's Orphanage, Shanghai, China, \$30; "Frank Heart- field" scholarship, St. Mary's Hall, Shanghai, China, \$25; Mrs. Ogawa Oshige, bible-woman under Rev. H. D. Page, Japan, \$50.....		
<i>Interval</i> —"E. E." Domestic.....	5 00	Church of the Holy Comforter, Domestic .....	85 00	
<i>Manchester</i> —Grace, Domestic, \$77.51; For- eign, \$36.81.....	114 32	<i>Rhinecliff—Ascension</i> , Domestic.....	2 00	
<i>Pittsfield</i> —St. Stephen's, Domestic, \$4.83; Foreign, \$2.42.....	7 25	<i>Rye—Christ Church</i> S. S.,* General.....	20 00	
<i>Waumbek</i> —"Anonymous," General.....	1 00	<i>Saugerties—Trinity Church</i> , Domestic, \$39.94; Foreign, \$32.63.....	54 64	
Branch Wo. Aux., Sp. for Foreign Mis- sionaries' Insurance Fund.....	8 00	<i>Westchester—St. Peter's</i> , Wo. Aux., for "Keble" scholarship, St. Mary's Hall, Shanghai, China, \$45; St. Agnes' ward, Sp. for Mrs. Brierley, Africa, \$25.....	72 57	
General.....	7 58	<b>NORTH CAROLINA—\$108.61</b>		
<b>NEW JERSEY—\$78.34</b>				
<i>Camden</i> —"R. C." General.....	4 00	<i>Asheville—Trinity Church</i> , Wo. Aux., Mite Chest, General, \$7.25; Mite Chest, "Mrs. J. G. M." Domestic, \$2.50.....	9 75	
<i>Clarksboro</i> —St. Peter's S. S., Indian, \$8; Colored, \$8; Alaska, \$8; Foreign, \$8.....	32 00	<i>Chapel Hill—Chapel of the Cross</i> S. S.,* General .....	10 00	
<i>Elizabeth</i> —Trinity Church S. S., for "Ame- lia Hamilton McAllister" scholarship, St. Mary's Hall, Shanghai, China.....	10 00	<i>Henderson—Holy Innocents' S. S.,* Gen- eral</i> .....	36 00	
<i>Erneston</i> —Good Shepherd Chapel S. S.,* General (additional).....	49	<i>Hillshoro'</i> —Mite Chest, General.....	35	
<i>Lakewood</i> —S. S. Galpin, Domestic .....	10 00	<i>Middleburg—Heavenly Rest Chapel</i> S. S.,* Foreign .....	4 00	
<i>Mechanicsville</i> —Grace, Wo. Aux., General.....	6 50	<i>Raleigh—St. Augustine's School</i> , Wo. Aux., for Mrs. Brierley's work, Cape Mount (of which Junior Aux., \$2.86; Girls' Friendly Guild, \$2.72) .....	5 58	
<i>Perth Amboy</i> —Doane Memorial Chapel, Domestic and Foreign .....	1 29	<i>St. Augustine's chapel</i> S. S., Wo. Aux., for Mrs. Brierley's work, Cape Mount, Africa .....	4 42	
<i>Plainfield</i> —M. Buxton, General .....	1 00	<i>Christ Church</i> , Mite Chest, Domestic.....	11 92	
<i>South Amboy</i> —Christ Church, Indian.....	5 08	<i>Ridgeway—Chapel of the Good Shepherd</i> S. S.,* Foreign .....	8 43	
<i>Vineland</i> —"A Friend," for repairing the damage done by the earthquake at Tokyo, Japan.....	2 00			
<i>Woodbury</i> —Christ Church, Miss V. A. Mo-				

## ACKNOWLEDGMENTS.

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<i>Saluda</i> —Transfiguration, General.....	5 74	<i>\$33.22</i> ), General.....	64 85
<i>Weldon</i> —Grace S. S.,* General.....	15 35	<i>Westerly</i> —Christ Church, Colored, \$7.90;	
<i>Williamsboro</i> '—St. John's S. S.,* Foreign..	2 07	Foreign, \$12.79; Ladies' Institute, for	
		Osaka, Japan, \$20.....	40 69
<b>OHIO—\$13.58</b>			
<i>Cleveland</i> —Christ Church S. S., General...	9 58	<b>SOUTH CAROLINA—\$6.70</b>	
<i>Denison</i> —St. Barnabas', Sp. for St. Paul's		<i>Columbia</i> —Chapel of St. Ann's Reform	
College Building Fund, Japan.....		School, Sp. for Bishop Ferguson, Af-	
		rica.....	4 70
<b>OREGON—\$3.82</b>		<i>Trinity Church</i> S. S.,* General.....	2 00
<i>Astoria</i> —Holy Innocents' Chapel S. S.,			
Lenten Offering, Domestic, \$1.91; For-			
eign, \$1.91 .....			
<b>PENNSYLVANIA—\$1,291.46</b>		<b>SOUTHERN OHIO—\$340.84</b>	
<i>Bryn Mawr</i> —Church of the Redeemer,		<i>Cincinnati</i> —Christ Church, Wo. Aux., Sp.	
Junior Aux., Foreign, \$10; Sp. for Rev.		for St. Luke's Hospital, Colorado, \$5;	
Mr. Tyng, Japan, \$78.83.....		Sp. for Sheltering Arms Hospital, West	
<i>Mite Box</i> No. 2,580, Domestic .....	88 83	Virginia, \$8; Sp. for "J. N. Stanger"	
<i>Downington</i> —St. James', Girls' Mission-	48 37	scholarship, Utah, \$20; Sp. for Brazil,	
ary Society, Wo. Aux., for "Downing-		\$20; S. S.,* for "Christ Church S. S."	
town" scholarship, St. Augustine's		scholarship, St. John's Mission, Cape	
School, near Monrovia, Africa.....	25 00	Mount, Africa, \$25; "Rev. Dr. Brooke"	
<i>Jenkintown</i> —Church of Our Saviour, Do-		scholarship, St. John's College, Shang-	
mestic, \$33; Foreign, \$102.....		hai, China, \$40; General, \$8.44; Sp. for	
<i>Philadelphia</i> —Advent, Domestic, \$42.50;	155 00	scholarship in St. Mark's School, Salt	
Foreign, \$42.50.....		Lake City, Utah, \$40.....	156 44
( <i>Germantown</i> )—Calvary, Colored.....	85 00	( <i>Walnut Hills</i> )—Epiphany S. S.,* Sp. for	50 71
Christ Church Chapel, Colored.....	29 00	Bishop Brooke, Oklahoma.....	
Epiphany, for Mrs. Brierley's work, Af-	72 08	( <i>Mt. Auburn</i> )—Church of Our Saviour,	
rica, \$4; Sp. for St. Paul's College		Wo. Aux., Sp. for Bishop Kendrick,	
Building Fund, Japan, \$13.....		New Mexico and Arizona.....	5 00
St. Andrew's, Junior Aux., General.....	17 00	St. Paul's, Wo. Aux., Domestic, \$14.30;	
( <i>Germantown</i> )—St. Luke's S. S., for	1 25	Foreign, \$14.29.....	28 9
"Albra Wadeleigh" scholarship, St.		<i>Columbus</i> —Trinity Church, Wo. Aux., Sp.	
Paul's School, South Dakota, \$60; Sp.		for Miss Carter's work, Minnesota.....	14 60
for scholarship, Salt Lake City, Utah,		<i>Dayton</i> —Christ Church, Wo. Aux., Sp. for	
\$40.....	100 00	Bishop Kendrick, New Mexico and	
( <i>West</i> )—St. Mary's, "Little Sisters,"		Arizona, \$5; Sp. for "Roxa Edmonds"	
through Wo. Aux., Sp. for child in St.		scholarship, St. Margaret's School,	
Mary's Orphanage, Shanghai, China.....		Idaho (of which St. Agnes' Guild, \$20),	
( <i>Francisville</i> )—St. Matthew's S. S.,		\$40.....	45 00
Young People's Association, Lenten		<i>Dresden</i> —Zion S. S.,* General.....	8 00
Offering, Sp. for work of Mr. Matoda,		<i>Montauk</i> —St. Thomas', "Churchman,"	
Japan .....	15 00	General.....	2 50
( <i>Germantown</i> )—St. Peter's, Babies'	18 00	<i>Miscellaneous</i> —"Faith," for "Harry and	
Branch, General.....		Louise" ( <i>In Memoriam</i> ) scholarship,	
( <i>Bridesburg</i> )—St. Stephen's S. S., For-	4 15	St. John's School, South Dakota.....	20 00
ign.....			
( <i>Southwark</i> )—Trinity Church, Domestic,	20 00	<b>SOUTHERN VIRGINIA—\$112.63</b>	
\$18; Foreign, \$7.....		<i>Chesterfield Co. (Manchester Parish)</i> —	
Mrs. Cox, Wo. Aux., for "Grace"		Meade Memorial, Domestic and Foreign	4 86
scholarship, St. John's College, Shanghai, China, \$20; General, \$40.....		<i>Norfolk Co. (Norfolk)</i> —St. Luke's, General,	
<i>Radnor</i> —St. Martin's, Family Mite Chest,	60 00	\$102.77; Sp. for Brazil, \$5.....	107 77
Domestic.....			
<i>Upper Providence (Oaks)</i> —St. Paul's Me-	4 17	<b>SPRINGFIELD—\$1.40</b>	
morial S. S., Missionary Society, for		<i>Albion</i> —St. John's S. S.,* General.....	1 40
Mexico, \$5.06; Haiti, \$5; Japan, \$4.50;			
General, \$10.05.....			
<i>Miscellaneous</i> —Domestic Committee, Wo.	24 61	<b>TENNESSEE—\$7.65</b>	
Aux., for salary of Bishop Wells, Spo-		<i>Gallatin</i> —Immanuel Church Sp. for Bish-	
kane, \$489; for Rev. J. W. Chapman's		op Gray, Southern Florida.....	7 65
work, Alaska, \$5.....			
<b>PITTSBURGH—\$676.11</b>	494 00	<b>VIRGINIA—\$145.97</b>	
<i>Pittsburgh</i> —Calvary, Juniors, Sp. for Rev.		<i>Albemarle Co. (Charlottesville)</i> —Christ	
J. S. Russell, Lawrenceville, Virginia..		Church Wo. Aux., Sp. for lots for	
<i>Verona</i> —St. Thomas', Mrs. Felix R. Brunot,	15 00	church, Rev. J. A. Ingle, China.....	16 00
Wo. Aux., Colored.....		( <i>Cobham</i> )—F. M. Boyden, for Japan,	7 00
<i>Warren</i> —Trinity Church, Domestic, \$10;	500 00	\$3.00; Sp. for Brazil, \$3.50.....	
Colored, \$10; Foreign, \$10.....		<i>Charles City Co.</i> —Miss Wilcox's class, Col-	1 00
<i>Miscellaneous</i> —Mrs. F. R. Brunot, Wo.	30 00	ored.....	
Aux., Sp. for Miss Suthon's work,		<i>Fairfax Co.</i> —Theological Seminary, Sp.	25 00
Aomori, Japan .....	100 00	for church lot, Hankow, China.....	
Junior Department, Wo. Aux., Sp. for		<i>Frederick Co. (Winchester)</i> —Christ Church,	
Miss Sybil Carter, Minnesota.....	31 11	Domestic.....	50 00
		<i>Hanover Co. (Ashland)</i> —St. James', for re-	
		pairs on mission buildings, Japan,	
		\$10; General (of which S. S., \$4.83),	
		\$29.58.....	39 58
<b>QUINCY—\$2.50</b>		<i>Henrico Co. (Richmond)</i> —Miss L. Stringfel-	
<i>Bradford</i> —St. James' S. S.,* General....	2 17	low, Foreign.....	1 00
<i>Wyoming</i> —St. Luke's, "Two Children," *		<i>Orange Co. (Gordonsville)</i> —Christ Church,	
General.....	33	Colored.....	1 00
		<i>Westmoreland Co. (Hague)</i> —Copie Parish,	
		Colored, \$1.75; Foreign, \$3.69.....	5 44
<b>RHODE ISLAND—\$110.54</b>			
<i>East Greenwich</i> —St. Luke's, for mission		<b>WESTERN MICHIGAN—\$118.37</b>	
at Cape Palmas, Africa.....	5 00	<i>Allegan</i> —Wilkes family, Mite Chest, Gen-	
<i>Newport</i> —St. George's (of which S. S.,*		eral.....	6 00

## ACKNOWLEDGMENTS.

<i>Grand Rapids</i> —Grace S. S.,* General .....	12 37	<b>OLYMPIA</b> —\$5.00
<i>Miscellaneous</i> —“A Thank Offering,” Domestic, \$10; Foreign, \$50.....	100 00	<i>Olympia</i> —Branch Wo. Aux., General.....
<b>WEST MISSOURI</b> —\$4.25		<b>SOUTH DAKOTA</b> —\$7.00
<i>Rich Hill</i> —St. Luke's S. S.,* General.....	4 25	<i>Yankton Agency</i> —Holy Fellowship, Wo. Aux., General.....
<b>WESTERN NEW YORK</b> —\$756.30		<b>SOUTHERN FLORIDA</b> —\$5.92
<i>Attica</i> —Mrs. F. E. Farnham, Mite Box No. 88,427, Indian.....	2 27	<i>Thonotosassa</i> —Trinity Church S. S., General.....
<i>Brockport</i> —St. Luke's, Rev. J. A. Skinner, \$17; S. S., \$3, for “St. Luke's” scholarship, St. Paul's School, Tokyo, Japan..	50 00	<i>Yalaha</i> —St. Stephen's, General.....
<i>Buffalo</i> —St. Bartholomew's, Domestic.....	3 50	<i>Zellwood</i> —St. James', General.....
<i>St. James'</i> S. S.,* General.....	53 81	
<i>St. Matthew's</i> S. S.,* General.....	16 84	
<i>St. Peter's</i> S. S.,* General.....	4 87	
<i>St. Stephen's</i> S. S.,* General .....	10 28	
<i>Catharine</i> —St. John's S. S.,* General.....	8 92	
<i>Geneva</i> —Trinity Church, Colored, \$5; Foreign, \$30.....	335 00	<b>THE PLATTE</b> —\$5.00
<i>Olean</i> —St. Stephen's S. S.,* Sp. for Bishop Talbot, Wyoming and Idaho, \$15; Sp. for Bishop Walker, North Dakota, \$15.....	80 00	<i>Kearney</i> —Rt. Rev. A. R. Graves, Colored..
<i>Rochester</i> —St. Andrew's, China Guild, for scholarship, St. Mary's Hall, Shanghai, China.....	25 00	
<i>St. Luke's</i> , Colored (of which Wo. Aux., \$129.20), \$155.81; S. S., for “St. Luke's” scholarship, St. Paul's School, South Dakota, \$60.....	215 81	<b>WESTERN COLORADO</b> —\$7.85
<b>WEST VIRGINIA</b> —\$26.54		<i>Lake City</i> —St. James' S. S.,* General.....
<i>Charlestown</i> —Zion, for “Mabury Memorial” scholarship, St. John's Mission, Cape Mount, Africa.....	12 50	<i>Pitkin</i> —St. Bartholomew's, General.....
<i>St. Alban's</i> —Mite Chest No. 29,405, Domestic.....	3 29	
<i>Shepherdstown</i> —Trinity Church, Foreign..	10 75	
<b>NEVADA AND UTAH</b> —\$5.00		<b>FOREIGN</b> —\$111.90
<i>Utah</i> .		<i>Africa, Cape Mount</i> —St. John's S. S.,* General.....
<i>Fort Duchesne</i> —Ouray school, Wo. Aux., “A Member,” for Alaska.....	5 00	<i>Cape Palmas (Harper)</i> —St. Mark's (of which for regions beyond, \$75); S. S.,* General, \$17.79.....
<b>NORTH DAKOTA</b> —\$6.69		<i>Crozierville</i> —Christ Church (of which S. S., \$5.61), General.....
<i>Bismarck</i> —St. George's S. S.,* General ... <i>Devil's Lake</i> —Advent. Mite Boxes Nos. 91,256, 91,251, 92,258, \$1.80; Junior Aux., 89 cts., for Alaska.....	4 00	<i>Brazil, Porto Allegro, Rio Grand Do Sul</i> —Trinity Chapel, for Japan.....
<b>NORTHERN CALIFORNIA</b> —\$2.60		
<i>Bentley</i> —St. Paul's Cathedral, for freight on box to Rev. John W. Chapman, Alaska.....	2 60	<b>MISCELLANEOUS</b> —\$2,496.50
<b>OKLAHOMA AND INDIAN TERRITORY</b> —\$8.00		Interest.....
<i>Ardmore</i> —“An Old Communicant,” Domestic, \$2; Foreign, \$2.....	4 00	“A Friend,” General.....
<i>Guthrie</i> —Trinity Church, Junior Aux., for Alaska, \$1; Africa, \$1; China, \$1; Japan, \$1.....	4 00	“K. C. B.” for Mexican work.....
	4 00	Interest on bonds, General.....
	2 69	“E. C.” General.....
		Expenses, General.....
		Dividend on Bernon Mills Stock, estate of Paul Green of Providence, R. I., General.....
		<b>LEGACIES</b> —\$18,054.13
		<i>L. I., Brooklyn</i> —Estate George A. Jarvis, for investment, Domestic, \$4,750; Foreign, \$4,750.....
		5,900 00
		<i>Md., Baltimore</i> —Estate Mrs. Hannah B. Gaither, Domestic.....
		4,676 50
		<i>Mass., Pittsfield</i> —Estate Miss E. S. Newton, for the use of the Society, less \$2.50 expenses.....
		3,877 63
		<b>Receipts for the month</b> .....
		\$34,785 53
		<b>Amount previously acknowledged</b> .....
		475,384 25
		Deduct amount acknowledged in May
		<b>SPirit of MISSIONS</b> , from Connecticut Branch Wo. Aux., now said to be Special for work in Mexico.....
		100 00
		<b>Total contributions, legacies and specials from September 1st, 1893</b> .....
		\$510,069 78

## APPROPRIATIONS, SEPTEMBER 1893-1894.

**DOMESTIC**—(Of which for Indian Missions, \$44,895.00; for Missions to Colored people, \$59,300.00) \$263,880 10  
**FOREIGN**—..... 195,379 70

Total ..... \$459,259 80

## CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1ST, 1893.

(Excluding Legacies and Specials.)

**DOMESTIC**—(Of which designated for Indian Missions, \$26,321.25, Missions to Colored people, \$15,070.32, including one-half of general offerings, \$43,186.37)..... \$184,834 67  
**FOREIGN**—(Including one-half of general offerings, \$43,186.37)..... 136,406 14

Total ..... \$321,240 81

**Required from Aug. 1st, 1894, to Sept. 1st, 1894, for Domestic Missions** \$79,045 43  
**for Foreign Missions** 58,973 56

Total ..... \$138,018 99

**Deficiency, September 1st, 1893** ..... \$28,386 94  
**Received toward the above in cash and pledges to Aug. 1st, 1894**.... 17,728 58

**Balance of deficiency** ..... \$10,658 36



*SPRINGFIELD.*

Under Rt. Rev. G. F. SEYMOUR, D.D.  
 Rt. Rev. C. R. HALE, D.D., Assistant Bishop.  
 Rev. G. G. Middleton.....Cairo

*TENNESSEE.*

Under Rt. Rev. C. T. QUINTARD, D.D.  
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